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No. 16

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MERRILL BISHOP



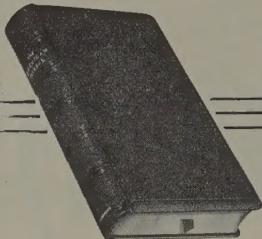
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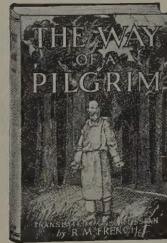
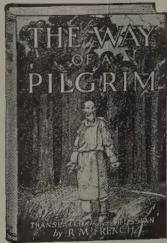
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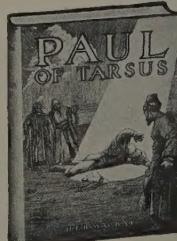
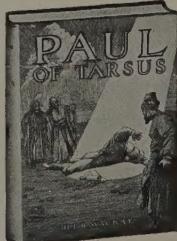
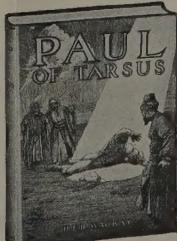
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VOL. LXXXIV

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EDITORIALS & COMMENTS

The Anglican Position

THE announcement in a recent number of THE LIVING CHURCH (January 31, 1931) that the patriarchate of Alexandria had, as a result chiefly of the Lambeth-Orthodox discussion at the Lambeth Conference, accepted the validity of Anglican orders, deserves a much fuller acknowledgment than the brief mention of the matter that was given in that issue.

It is a rather difficult matter to discuss, since Anglicans are so confident of the validity of their orders that the question has not been an open one among them. When the Eastern Orthodox questioned them as to the matter they were glad to give their own interpretation of the events of history in which they had participated, officially, through a committee of bishops, at Lambeth as they had previously done unofficially. When Roman Catholics have inquired as to the subject they have unofficially done the same thing more than once; they never have been invited to do so officially and are not likely to do so without a formal invitation. For the present the Pope seems to have closed the matter by holding such orders invalid. The Orthodox have similarly closed the matter by holding them valid. Anglicans agree, of course, with the Orthodox interpretation.

The whole Anglican position is involved, for the East does not treat of the matter academically. If the Anglicans consider themselves a Protestant sect, the Eastern Church will agree with them. If they consider themselves an independent portion of the Catholic Church, free alike from the overlordship of East and West, the Eastern Church, having examined the evidence, will agree. The question rests upon Anglican interpretation of their own history. And the East now holds—not that there is a burden of proof one way or another, but—that the Anglican West is unquestionably Catholic.

This unquestionably involves our own interpretation of somewhat controverted matters. Roman Catholics, with some few of our own people whom we have considered pro-Roman, though their claim is that they are ultra-Protestants, have held that at the time of the Reformation the Anglicans threw in their lot wholly with the Protestant Reformation. True Anglicans have denied this position. They have repeatedly held that, Western Christendom having become sadly corrupt, both in teaching and in life, the Anglican

portion deemed it necessary to separate from the Papacy, in order to purify herself and to segregate Papal errors in teaching and in life from her own position and polity. Hence her history of the past four hundred years has, for what seemed to her good reasons, been separate from the history of the rest of the Catholic West.

It has not been easy for the East to master Anglican history and to decide what should be her own attitude with respect to the Western division. In the first place, at least until recently, Easterns did not generally understand the English language and Anglican books of defense are generally written in English. In the second place, both as to language and as to customs, practices, and interpretation of history, Easterns commonly looked upon Anglican affairs through German eyes. They were inclined to take a German view of things Western. They understood the German language much more intimately than they understood English. Anglicans therefore could not speak to them directly, and Easterns may be excused for supposing that they were dealing with substantially a duplication of the phenomena of the German Reformation and with the equivalents of Lutherans. In the third place there has always been a small but noisy section of Anglicans who have maintained the Roman position as to Anglican Protestantism. According to these, the Church of England and the Protestant Episcopal Church in the United States are merely Protestant sects. The line of argument is fairly familiar in Anglican lands. The Easterns did not care to judge between us or between our "parties." So long as Anglicans themselves did not care to repudiate any of their members, the Easterns concluded that they would rather hold to their former impression: that though Anglicans calling themselves Catholic Churchmen and called by others all sorts of opprobrious names generally suggestive of disloyalty, *may* have secured a position of comparative orthodoxy for themselves, they were only a semi-orthodox or Catholic party in a Protestant Church. Easterns could not view affiliation with a party in the Anglican Churches as satisfactory from any point of view. They felt that unless the Anglican Churches could show themselves to be officially Catholic, the position was hopeless.

It was not until recent days, when the spread of

the English language has been more general and when Easterns have been able to obtain a clearer and therefore a better view of the Anglican Churches directly, that they have deemed it proper to reconsider their earlier prepossessions. Of late years it has been suggested to them that the pro-Roman party in the Anglican Churches, though definitely and avowedly Protestant, held in fact the same position as do Roman Catholics with respect to Anglican history and that the true Anglicans, being Catholics, could show beyond the question of a doubt that their Church was Catholic if only Easterns could understand the English language or Englishmen could speak in Greek.

The attempt to give a better perspective of Anglican history in the East has therefore been a matter of two or three recent generations. The American Church has had a large and an honorable part in these attempts and, both through the efforts of such Americans and such English Churchmen as had a world consciousness, in these last two or three generations, have they been able to show English history in a new, that is to say, in an Anglican light.

FOR it must be distinctly borne in mind that it is the pro-Roman party of ultra-Protestant nature in our own American and English Churches that has been the problem during all these recent years. Did these men or did the Catholic bishops of the Anglican communion correctly state Anglican conditions? Easterns did not feel that it was their function to determine between them. Men who have avowed a wholly Protestant—that is to say, a pro-Roman—position must therefore take the responsibility, both for the long delay in these Anglo-Eastern arrangements and for the misrepresentation of the Anglican position which was quite general in the East.

The Eastern Churches have now seen, in spite of lessening difficulties of language, the Anglican communion as a whole and as a single communion well knit together. It is not a party within the Anglican Churches that these have held to be Catholic. It is the whole structure of the Anglican Churches from the time of their break with the Papacy to the present day. The Protestant pro-Romans have therefore simply misrepresented Anglican history and they have now been over-ruled by the entire number of Anglican bishops, and the authority of the latter accepted by the Easterns who were their victims. They have done so, we may assume, in entire good faith; but they have been mistaken. The bishops at Lambeth, voting unanimously, and representing the whole Anglican communion, have convinced the Easterns that the Anglican communion is essentially Catholic.

THIS does not mean any change of relations between the Anglican communion and the Roman communion or the Pope. It does mean that the protest of the Anglican Churches, first of the Church of England, then accepted by the other Churches of the communion as these were formed later, is the protest of the whole Anglican communion and not of a party alone. The Church recognizes no parties in her communion, but acts as a whole. As a whole she has separated the Anglican Churches from the Church of the West, not on Protestant but on Catholic grounds. She demurs that the conditions for communion required by the Papacy are uncatholic conditions. The entire Anglican communion holds that position. Catholic Churchmen in the United States may feel that the term Protestant is an unwise term to use in connection with the history of the Church and may desire to have it removed from the title of the American Church, but

as to the fact of what is called the Anglican Reformation there is no question. It was the act of the whole Anglican communion, then confined to the Church of England alone. Catholic Churchmen, along with those who may still call themselves Protestant, fully accept that legislation repudiating the overlordship of the Bishop of Rome and various other errors which they had inherited or in which they had participated. They only maintain, and the bishops have now so declared, that this action was in accordance with the Catholic character of the Church of England and did not render her a Protestant sect, nor in any sense limit the Catholic character of the Church of England and those Churches which it has founded.

For there must never again be a question in the Anglican Churches whether the character of the Anglican Churches is or is not essentially Catholic. It is. Because it is Catholic, the Church of England repudiates the errors alike in teaching and in life that unhappily became very generally prevalent during the middle ages.

WHAT, then, is the outcome of this position? So far as the Ministry is concerned it was sufficiently, and, we believe, accurately stated in a paper printed in *THE LIVING CHURCH* of January 31st from the pen of the Rev. Professor Dunphy. The position is sufficiently stated in the Book of Common Prayer and particularly in the preface to the Ordinal, and our practice is sufficiently set forth in our several canons with respect to receiving different classes of ministers, those having episcopal ordination being the subjects of entirely separate canons from those without episcopal ordination. Moreover, those canons, or their equivalent, as well as the prayer relating to "ministers of apostolic succession," were written many years ago, *have no current connotation*, and have been the understanding and have suggested the position of the American Church from its very foundation. They were alike the position of the American Church during the days of "Low Church" supremacy and her position today.

On other subjects as on these the position of the American Church is sufficiently set forth in her Book of Common Prayer and in the history of the American Church and of the Anglican communion, as living portions of the Catholic Church.

BUT here we desire to make an admission. Not all American Churchmen who call themselves Protestants hold the pro-Roman position referred to. Some of them, being perfectly loyal Anglicans, simply see that at the Reformation the Western nations generally broke with Rome—politically at least—on various grounds, and that England and the United States, with certain other countries, are largely in sympathy with these non-Roman Western nations.

In the *Atlantic Monthly* for February we find a statement by one of the most honored of this group, the Rev. Howard Chandler Robbins, D.D., entitled *Episcopalians and Their Neighbors*. With very much that Dr. Robbins says we are in entire agreement; there is, happily, no school of thought in the Anglican communion that would exclude him from its fellowship. On the other hand, we would express differently some of the thoughts to which he has given expression; that is to say, we would translate the facts differently to our "neighbors." In particular he falls into the old mistake of treating "Catholics" and "Protestants" as two different sorts of people. "Catholics" hold and do thus and so; "Protestants," on the other hand, hold and do so and thus. The real fact is that the same people are both Catholics and Protestants; but a large and

increasing number of them believe, on what seem to be good grounds, that the term *Protestant* is so ambiguous and misleading that in the interest of accuracy they do not apply the term either to themselves or to the Church. Perhaps Dr. Robbins believes these men to be mistaken, though we are not altogether sure that he does; but at any rate he will scarcely deny the fact, however one might fail to grasp it from his article, though the fact seems latent in some of his sentences. For instance, though we do not call ourselves (or him, except so far as he uses the term to include himself) Protestants, we agree with Dr. Robbins in almost every sentence of his article, and are probably as sympathetic with what he calls "Protestantism" as he is. The fact being that though Churchmen may differ among themselves as to various details, and may be termed variously by different people Catholics or Protestants, most of whom inherit from St. Paul the capacity of "speaking as a fool," the real fact is that in her relation to the Church of Rome, and particularly to the Papacy, the Anglican communion speaks for herself, and not for her two (or more) parties. Treating as negligible, and ignoring, the few people who believing and constantly asserting that all Anglican Catholics should "go to Rome," the Churches of the Anglican communion stand definitely and historically upon the "Catholic" position while yet they see no reason to lose sympathy with those other Christian people whose organizations are definitely termed Protestant. Thus, does not Dr. Robbins agree with us that the Anglican communion, disregarding her own "parties," is stronger in walking or in acting as one "communion" in which all are, in the main, agreed, than in appearing before the world as quarrelling "parties"?

At any rate, we feel very sympathetic indeed with the position of him whom we take as an ancestor of the noble writer, who is quoted as writing:

"Slept well and feel greatly strengthened; was applied to, to baptize a child, whose father is of the Church of England, but a very kind, catholic man."

We cannot but wonder why Dr. Robbins' noble ancestor should have used that "but." We, being not with him in the ministry of the apostolic succession, are not likely to be called on for a like service; but if sometime we are, we shall hope that we also may be found conforming to the happy characteristics of the father whom his ancestor discovered. And we are glad the ancestor "slept well."

Is it not time for us all to agree that, because we are Catholics, we are very sympathetic with men who are not, and who believe that they, and those who with themselves, assume that they are "Protestants," are the only, or the chief ones, who sympathize with the old-time Reformation—and perhaps with a goodly number of other needed reformations since?

LENT IS LIKE A TELESCOPE

LIKE that huge eye man's wit has wrought to scan
 Nightly the heavens, and some captive bring
 Closer for scrutiny and questioning
 Of mode and meaning in the Maker's plan—
 Seems this our ancient Lent, designed to span
 The depths of being, so th' enlightening
 Star of the morn may to our vision spring—
 God manifest in flesh, the Son of Man.
 Blest tool, devised to aid the scholar's search
 Into the world of God's omnipotence,
 And knowledge of His laws to gain and give;
 And blest that other tool, made by His Church,
 To focus thus His great benevolence,
 And teach us rightly how to think and live.

EDWARD HENRY ECKEL.

THE SEPTUAGESIMA CONFERENCE OF LIBERALS

BY THE REV. ROBERT BAKEWELL-GREEN

I HAD the pleasure of attending our Catholic Congress at Buffalo in October, and now I have just come from the conference that the Liberals hold at St. Stephen's, Philadelphia, every Septuagesima week. Readers of THE LIVING CHURCH may be interested in the contrast, for it was indeed striking.

Numerically we had over 2,000 at the Congress Mass in Buffalo, and many hundreds listened to the papers. On the other hand the Liberals drew about four or five hundred to their service, and about 200 to hear the papers.

In Buffalo we were given a deal of publicity: e.g., four thousand words were cabled to Australia, and we had column after column at home. The Philadelphia papers gave cursory reports of about half a column to the Liberal Conference. Evidently their proceedings are not "news."

Very few women were present, and practically no young people. In fact the audience was composed of those of riper years among the clergy, with serious, thoughtful faces. I heard two papers by Dr. Grammer and Dr. Cummins, with the discussions that followed; also I was present during the discussion that followed Dr. Riley's paper on Marriage. The papers were addressed to the average thoughtful man. And he failed to come to hear them.

Running through both papers and discussion, there was a note of complaint that the Church today is not what it was a century ago; that many of the principles of our grandfathers, in those days, are no longer observed. They viewed with alarm that new canons, and the yet more important practices of administration tended to centralize control, and to give more authority to the bishops, that the bishops support each other, have more power, and are tightening our discipline in their effort to make the Church a more efficient fighting organization.

Some of the omissions were extraordinary; for instance, there was not a word about the salvation of souls, nor about the joy and beauty of worship. Nobody seemed to have a program for the future, and missionary work was not even mentioned. The glad and eager faith, so prominently shown at our Catholic Congress, which shows that we "know what we want and mean to get it," was conspicuous by its absence.

When we consider that the whole of modern life emphasizes organization, that every trade, craft, or profession tends to unite for strength and growth, we note with joy that the Catholic idea of the Church is modern and progressive. And we regret that our Liberal brethren cling to older ideas that have been proven unworkable.

We Catholics are not only heirs of the ages, but our philosophy is abreast of modern thought. We do not swear by Mill and Herbert Spencer, than whom nobody is more dead!

In conclusion, we Catholics have nothing to fear, for like a mighty army moves the Church of God, and its future belongs to the advance guard.

THE COURAGE OF WASHINGTON

WHEN George Washington was stationed in early life at Alexandria, with a regiment under his command, he grew warm one day at an election, and said something very offensive to a Mr. Payne, who, with one blow of his cane, felled him to the ground. On hearing of the insult offered to their commander, the regiment, burning for revenge, immediately started for the city; but Washington met them, and begged them, by their regard for him, to return peaceably to their barracks. Finding himself in the wrong in his hasty expressions, he nobly resolved to make an honorable reparation, and the next morning sent a polite note requesting Payne to meet him at the tavern. Payne took it for a challenge, and went in expectation of a duel; but what was his surprise to find, instead of pistols, a decanter of wine on the table! Washington rose to meet him, and said with a smile, "Mr. Payne, to err is human; but to correct our errors is always honorable. I believe I was wrong yesterday; and if you deem that sufficient, here is my hand—let us be friends." Such an act of justice and courtesy few could resist; and Payne became from that moment, through life, an enthusiastic friend and admirer of Washington, who, in all his victories, never won a more glorious triumph than when, by ruling his own spirit, he subdued the anger of his enemy, and won his confidence and love.

—Selected.

DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

CHARITY NEVER FAILETH

Sunday, February 15: The Sunday called Quinquagesima, or the Sunday next before Lent

READ I Corinthians 13.

AS WE enter the Lenten Season the message of charity or love comes to guide us. True love never fails. It is the nature of God, and when we seek to follow His commands we find that love is the foundation of them all. He asks us to do this and not to do that because He loves us and desires our true happiness, and His love never fails. There lies our ideal. We are to make love the foundation of our obedience—"If ye love Me, keep My commandments" (St. John 14:15)—and the inspiration of all our words and deeds. It is the measure by which our Christianity is tested. To love God, because He loves us and His love draws our love, is to gain that perpetual comfort and satisfaction in life which come from above. *Hymn 234*

Monday, February 16

READ Romans 12: 6-15.

LET love be without dissimulation." It must be genuine, coming from a sincere heart. We might draw an illustration from money. A check may be given when there is no money in the bank to pay it. Or it may have a forged signature. Or it may be on a bank where the giver of the check has no account. So love may be pretended when there is no heart back of it. Or it may be a bad affection, unworthy and impure. Or it may speak many words which mean nothing. True love, love which comes from God, is from a full and unselfish fountain of affection. It is real, full, without pretense, desiring to give and to bless. Alas, that so much love is full of dissimulation! The lips expressing words while the heart is unmoved, even in worship, cannot be counted as sincere (Isaiah 29:13). "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Romans 10:10). *Hymn 228*

Tuesday, February 17

READ I John 4: 7-16.

IF WE love God we will love our brothers. And even as God's love never fails and is extended to the whole world (St. John 3:16), so our affection must reach out even toward those people whom we have never seen. This is the spirit underlying all our missionary work. It is the spirit also which cares even for enemies and sees good in every man. It banishes criticism. It places a ban upon unkind words and actions. It returns good for evil. It "beareth all things, believeth all things, hopeth all things, endureth all things" (I Corinthians 13:7). War would be unknown if love prevailed. Homes would not be broken up if love controlled husbands and wives and children. Thefts, murders, drunkenness, would be mastered if men loved one another. And it is a great comfort and lends energy to Christian workers to know that God's love will never fail, but will finally conquer all forms of unholy living. The brotherhood of man cannot be separated from the Fatherhood of God. *Hymn 491*

Wednesday, February 18: The First day of Lent, commonly called Ash Wednesday

READ Romans 8: 35-39.

WE COME to our Lenten Season with love in our hearts, for only as we love God can we know the meaning of sin, and only as we know the love of Christ can we know the peace of sins forgiven. A man once told me there was one thing he could never forget—it was a tear on his mother's cheek. Long ago as a child he had disobeyed his mother, and when she called him and he stood before her she did not speak, nor was she angry, but a tear from her eye rolled down

her cheek. Then he knew what his disobedience meant—he had hurt his mother who loved him. Sin is something more than breaking a law—it is hurting the dear Lord who loves us. Christ died because He loves us all. When we sin we are bringing anew to Him the agony of the Cross. How hateful that makes sin! And how quickly we repent and are sorry because we have hurt our Best Friend whose love never fails.

Hymn 159

Thursday, February 19

READ Psalm 51.

THIS great confession of David may well be our confession all through Lent. It has expressed the repentance of thousands through the ages and has always brought the peace of pardon. It is so full of love and trust, and yet so sincere and honest that we can almost feel the presence of God as we speak the words. It is also full of hope, and all true penitence is a cry not of despair but of soul-hunger through which speaks a heart of love approaching divine love. So Christ said, "When ye fast be not of a sad countenance." Tears of sorrow may flow and the voice may tremble because of sincere humility, but we remember the Cross, and we hear the Christ calling, "Come unto Me," and that unfailing and loving mercy makes us glad even as we lament. We realize the burden of sin, but we realize also the assurance, "He is faithful and just to forgive."

Hymn 129

Friday, February 20

READ St. Luke 15: 11-24.

IN THIS blessed parable we have the double character of sin expressed by the prodigal's confession: "I have sinned against heaven and before thee, my Father." God's love is wounded when we do wrong and that is the great misery of sin. But also, our brothers are injured, for no sin of any kind can be committed anywhere by anyone without others being wronged. It is this deadly spread of poison, like the horrible gas in the late war, that makes all transgression so awful. We cannot minimize it, we cannot lightly regard it. It reaches to heaven, and there is grief in the presence of the angels of God. It spreads out on earth, and life is tainted and harmony is broken. It is a hateful thing, and only God's love in Christ can bring a cure. Hence the mystery of the Cross. Hence the necessity of pardon from on high. Hence the work of unfailing love.

Hymn 139

Saturday, February 21

READ Revelation 1: 4-6.

AT THE very beginning of St. John's Vision came the story of redemption: "Unto Him that loved us and washed us from our sins in His own blood . . . to Him be glory and dominion forever and ever." The divine love speaks, and the voices of the redeemed sing, and the pardon of human sin makes the glory of Heaven. He who died and rose again is the Light of Heaven even as He is today the Light of the World. Unfailing love fulfilling the will of God and crowding upon the pardoned multitude all the glorious gifts that His love has prepared—that is Heaven. A wonderful revelation indeed. And we, still in the struggle and still confessing and still looking with eyes of faith at the Cross which is the world's glory and hope—we know, and so we are not afraid, we know that the joy prepared for us will be the joy of sins forgiven and garments made white in the blood of the Lamb.

Hymn 162

May my Lent, dear Christ, be centered in Thee. Thy love shall make my confession of sin real, and Thy forgiveness, granted through the Cross, will make my repentance sincere. I thank Thee that Thy love is unfailing. Help me, dear Lord, that my love, kindled by Thine, may be enduring. Amen.

Christian Responsibility for California Jails

By the late Rev. Charles N. Lathrop, D.D.

Executive Secretary, National Department of Christian Social Service

I HAVE accepted the invitation to speak tonight on the local jails in California for one reason and one reason only. I feel intensely the responsibility resting on my office in the Church to make an earnest, unceasing effort to meet and overcome a condition in our country by which literally thousands of young men, of boys—first offenders—are driven into life-long criminal careers; because I know that human beings are being injured, broken, destroyed, so far as man can destroy them, in our local jails. It is no small proportion of our population. At least a million and a quarter of the men of our country each year spend some proportion of time in a local jail and come out of that jail more or less affected by the condition and situation in which they find themselves when they are imprisoned in the jails.

I have not come here to amuse people by making statements that may interest them and give them a few moments of emotional amusement. One of the attitudes that I find common in our country is the smile that comes on the faces of people when I tell them about jails. They seem to think it is something to laugh about, and they are too apt to let it go with that laugh. Our Lord did not laugh about it. He said with terrific force: "I was in jail and ye visited Me not." How many of you have ever visited a jail? How many of you know anything about the jail in your own town or county? How many of you women know of the kind of care and attention of the few women that are from time to time interned in your local jail?

Rather than the ripple of amusement, your ignorance ought to cause shame, shame here in California, because you have in your local jails in one year some 3,500 young men not over 21 years of age interned there, most of them first offenders—because the first offender finds his first jail experience in your local jail. You would think that then the community would bestir itself to give at least a spiritual help to that young man when he hears the steel doors clang behind him and for the first time knows that he is deprived of his liberty, for the first time charged with crime. Does he find social workers or clergymen or devoted citizens going to his spiritual aid? No. He finds himself deserted, cut off from all outside that jail, and he finds himself further in a gangway with some seven or eleven others with whom he passes his entire time. This gangway often has no immediate outlet of fresh air. The group is apt to be the offscouring of the city streets. They have nothing to do except to sit on the floor and play cards and swap stories; and the boy for the first time put in jail, day and night, day after day, with no one else excepting this group to meet and talk to, naturally develops a feeling of loyalty to these men in the same position with him. They make a solid group. All the rest of the world is cut away. All that is left for him is the group of men in his gangway. And the companionship is not for a few hours;

DEAN LATHROP'S VALEDICTORY

THE sad news of Dean Lathrop's sudden and unexpected death from pneumonia while on a trip to California on the business of the Church's Department of Christian Social Service, of which he was the head, was reported in last week's issue of *The Living Church*. We mentioned in our editorial comment at that time that the manuscript of his last address had come into our hands, and would be published in this issue.

The interest that was perhaps closest to Dean Lathrop's heart was the humanizing and Christianizing of jails throughout the country. He was particularly familiar with the situation in the jails of California, having served for many years as chaplain at San Quentin penitentiary and other institutions. Thus the present article deals primarily with California jails, but it takes very little reading between the lines to see its application to the prison situation in other states.

The address was prepared for delivery at a mass meeting held in connection with the annual convention of the diocese of Los Angeles, January 28th. At that time, however, Dean Lathrop's last illness had detained him in a San Francisco hospital. Despite his inability to attend the convention, Dean Lathrop finished the manuscript and sent it to the Rt. Rev. Robert B. Gooden, D.D., Suffragan Bishop of Los Angeles, who read it at the meeting for which it was prepared.

dent buys his own soap and towel or goes without. We have the beginning of a picture that for social stupidity and shortsightedness is without equal in the modern world. Out of this system comes the criminal class—criminals in many cases devoted and loyal together—because only in this group have they found the normal human satisfactions they crave and need.

This group has been deliberately created by every arrangement offered by the county jail. There could be no more effective social wave of activity, nothing more calculated to overcome the so-called "crime wave," than the nationwide activity of local citizens for the care of the men in the local jails.

WELL, what can you do? How many of you are from San Bernardino County? When you go home, yes, when any of you people happen to be driving through, take a little time and look at the way that county handles its prisoners. Go and look at those prison camps, where men work on roads eight hours a day, sleep in tents, and receive 35 cents a day for their labor. You people from San Bernardino County can suggest to your friends here that they go up and look at your prisoners and learn from you. What is worse than for a man or a boy to lie idle without recreation and without exercise, day in and day out? At least San Bernardino County has corrected that. Riverside and Los Angeles Counties are doing the same thing. It has proven successful and should be extended to other counties.

Are any of you from Imperial County? When you go back go to El Centro and look at your jail and see what you think of it. Are the inmates at work? Why not?

I haven't time to go through your other counties. I do suggest that you see what is done and go home and think. See the road camps in Riverside, Los Angeles, and San Bernardino and get this movement started in your own

it is for day after day, with no direct sunlight, with no outside fresh air, with nothing to do, with no exercise, often for months at a time. Can any system be more fitted to make a criminal class? And we remember that over a million people every year are held in our lock-ups and county jails, and carry away what they learn there.

We remember, too, that about half of the men who are there are in the eyes of the law innocent; and a goodly proportion actually innocent. And another group is made up of witnesses who are entirely free of crime or charges of crime, whose only misfortune is a poverty too extreme to supply a needful bond. A third group are the insane awaiting examination or held until an opening makes room for them in the state institution. We remember, too, that the average jail is vermin-infested, that the ordinary local jail gives to the material witness as to anybody else the blankets left by the last occupant, unwashed and unfumigated, and that the compulsory resi-

county. Use your imagination. Think what a man ought to have in a jail. And you women, when you go back find out how the women are taken care of in your county jails. The first need is, have they got a woman to take care of them; the second is, are the arrangements such that no man can go into the women's wing unaccompanied by the matron or her representative?

Now in all of these statements that I am making about the local jails, I am not finding fault with any specific person. It is not the fault of the jailer if he has a bad jail. He did not make it, he inherited it. It is not the fault of the sheriff that he is in the position in which he finds himself. It all really rests upon you and the other citizens of your county more than on anybody else. I am not finding fault with sheriffs, jailers, or anybody else. I am finding fault with the dead public opinion in your locality for which you have yourself a large part of the responsibility, and I have come here because I want to do my best to wake up this dead public opinion and this indifference through you. I have a right to justify my position by that appalling statement of our Lord: "I was in prison and ye visited Me not."

If you are earnest in your religion, if you amount to anything as a follower of our Lord, you cannot afford to let that statement go without your notice; you cannot put it away from your conscience.

THE next thing that I want to talk to you about is a rather delicate matter. I want to say again that I am not finding fault with individuals. It is the way your sheriffs are paid in some of your counties. I am glad to say that in most of the counties the sheriff gets a flat salary. In some, however, an old condition still continues. The sheriff makes whatever he can clear on the feeding of prisoners. He gets so much per capita from the community for his prisoners and whatever he can save on the feeding and care of these prisoners goes into his pocket. He is not responsible for that situation. The important point is that it puts him in a position of great temptation. The more prisoners he cares for the greater the chance for a larger rake-off, and the poorer the food the more money in his pocket. No government has a right to make an arrangement like that. Now I know I am asking you to undertake a difficult project. It is humanly natural that nobody would be particularly keen for the diminution of his salary. I am asking you to move public opinion at least this far, that in your county the sheriff gets a per capita allowance for his prisoners and whatever part of that allowance he does not spend shall go back to the county and *never* into his own pocket. If you do not do anything else, see to it that your sheriff gets a flat salary and gets no rebate on the feeding of the prisoners. That arrangement is wrong and I can give you some conditions that have resulted from them that would turn your stomachs. It stirs one to indignation when one realizes that about fifty per cent of the men in jail are men charged with crime and not yet convicted, or else material witnesses who cannot get bond and must be held. All these people are innocent in the eyes of the law and they ought at least to have decent food and be in jail where they will not become infested with *pediculi*, which is the Latin word for cooties.

I am going to ask you when you go home to answer in your own conscience these questions:

1. Have you ever visited your city or county jail? If not, why not?
2. Have you ever seen the way the food is cooked and served?
3. Is it right to keep men cooped up in dark, poorly ventilated cells where they must sit in idleness for months, yes, sometimes for years?
4. Could there not be some plan developed whereby the labor of these men could be used for their own good and to the advantage of the taxpayer?
5. Is it fair to have prisoners suffering from communicable diseases kept in close contact with men who are clean, many of them innocent?
6. Do we not commit to our county jails the poor because they cannot pay the fines assessed against them?
7. Is not our whole system of county jail treatment unfair, unsanitary, and inhuman?

I come now to a wider problem which demands the attention of the whole state. Sixty per cent of the men in the county jails have been in the county in which they are arrested for less than a year and a large proportion of the

offenses with which they are charged are violations of the penal code, that is, their offense is not against the county, but against the state. The care of at least these men ought to be in the hands of the state. This is no diminution of the importance and independence of the county government. It merely means that today the citizens of the county are paying a proportion of their taxes for caring for people who really ought to be sent back to the state. A state institution or institutions for state misdemeanants is a proper need. It would be possible under this system to have a few sizeable institutions in the state, preferably farms where men could be given the intelligent care that these men ought to have.

Our system now is supremely absurd. We help to create and to enlarge the vagrant class. Our jails do nothing to effect a cure and do a whole lot to make a man's situation worse. If we want really to deal with crime and clean it up, we need to give some study to these men to see what they need; then help to get it. A state institution properly located would go far to giving this opportunity. It ought to be done. It has already been suggested in this state. It needs to be considered again and again until there is sufficient public opinion developed to make for action. This is something that has to come before your legislature, and I hope the papers of the state will recognize the importance and the good sense of it and help to gain this result.

I HAVE spoken up to the present entirely of civic matters that ought to rest on your consciences to do. I have said nothing about religious work in jails. That has, of course, its important place, but it does not mean a Sunday sermon to the fellows who have to go to it, who can't help it. It means Christian work in jail, that is, personal work with individuals. That is what is needed primarily in our county jails. The county jail has the greatest reformative possibilities of any of our institutions. There lands the boy who for the first time has fallen into the toils of the law, and when that steel door clangs behind and he is for the first time without liberty, he is open to influences that before and after are closed. Then is the time when a man with a pastoral heart can do something and this is what I want to ask, not primarily our clergy, but our laymen, of position in the community who have some pastoral tenderness, to do. It may be indeed possible that one cannot undertake to see personally everyone who goes into the county jail. He can at least do this: He can make an arrangement with the jailer by which when a first offender enters the jail, he can be notified. Then a personal visit and a talk, and I would suggest sometimes—by no means always—a devotional book like *God's Minute*. Never talk religion unless your young man starts it. A man in jail is apt to find his time hanging heavy and it is a good thing for him to have something else to think of besides his own past and the stories that are prevalent from his mates in his gangway.

Now one hopeful fact, if you were to make a census of the Episcopalians in the penal institutions in the state of California I feel reasonably certain that you will notice a very large increase in the last decade. There are more Episcopalians in jail today in California than there has ever been before. It means that there has been more religious work on the part of the Church done with men in jail and pre-delinquent children than ever before. Twenty-five years of work at San Quentin has increased the number of Episcopalians there. Originally there were two. Today there are 150 members of our Church. Furthermore, the large amount of work that has been done with the pre-delinquents from the juvenile court, especially in San Francisco, by the clergy of the Church of the Advent, has added greatly to the number in Whittier and Preston. Insofar as the Church does her work effectively in pastoral contacts with delinquents and pre-delinquents, she will, of course, increase her proportion in our jails.

Indeed, nothing could please me more than to see all our bishops and every clergyman shut into the local jail between Sundays. Yes, in this matter I give 100 per cent to the fulfilment of denominational comity. I should like to see all the clergy of all the country in jail from Monday to Saturday, all the bishops, all the presiding elders—yes, I should like to put the judges, too, in jail. Then on the Sunday

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Imitation or Progression?

By Merrill Bishop

FOR some time there seems to have been an attempt by Church schools to adopt the administrative procedure of secular schools. The question which arises is whether the objectives of these two elements of education are the same and whether the administration of the two is the same.

Public education is compulsory. It needs must take care of the masses and any administration of the same must devise and think out plans which will meet the need of the greatest. For some time individual needs have been pressed to the front and so secular schools have been forced to adopt administrative plans which permit of great elasticity in curriculum making to meet the need of the individual.

The seven cardinal objectives of education have been set forth in many numerous mediums. They are generally well known. The question involved in this paper is to point out that the objectives of religious education are, and it seems necessarily must be, different.

The first objective of religious education was to teach preparation here on earth for a future life which was to come. The lives of the saints most easily proved this, and so, through them, children were supposed to learn the power of obedience to a divine will which would, in the end, assure the devout or obedient pupil security in a future heaven, free from any temptation or evil, a life in which he would live blissfully happy for having won a reward. Then came the Reformation and it turned the attention of the Church world to the necessities of Church dogmas and those who were educated were forced to learn catechisms and a hatred for the Church, which first gave birth to all religious education.

In all free or public education, America has led the way, and so it is meet and right to turn back the pages of history to a Puritan school on a Sabbath day. Here a child was forced to learn by rote verses from the Bible which had little understanding to him, or may be said even to his elders. He was forced to learn a catechism depending upon the denomination to which he belonged or was about to belong. He learned it, but there was precious little understanding of it. Even to this day, to the average layman, a catechism is a mystic drug which is of little use to the average consumer.

So long as education remained select, the Church had the power to enforce; but as soon as it became democratic, that is to say, enlarged to meet the needs of present-day democracy, the Church school began to lose its power.

So the Church school, seizing upon a secular nomenclature, adapted it to a school which had really no need for any such nomenclature and by so doing failed to see or use the psychology back of the secular school. The Church school fails to unite the mental age with the chronological and therefore fails completely in homogeneously grouping children to like mentalities. This, of course, is one of the purposes of the divisions of secular schools. The Church relies on chronological age and, regardless of whether the pupil is able to read with understanding or listen with understanding, he is progressed into another division. The reason is plain. Who, believing in the divine thought that all men are born equal, could segregate the smart from the weak? Are they not all sons of God, born in sin, to be saved through redemption of confession? What mentality does it take to be saved by confession?

There is a difference between a faith of mind and a faith of action. The Church school seems never to point out the difference. The engineer who through mental process removes mountains has the faith of his ability plus faith in his machinery. It is a faith of action, but he would be considered foolish if he just thought he could do it by a mind picture which never resulted in action. The purpose of study is theory and the end of theory is action.

Modern education believes that the pupil learns in doing, not through page-type calisthenics. It sets up practice, both for skill and thought. It provides experience through which the pupil learns by doing. It believes that the doing is the

essential element, and in order to act the actor must have some knowledge pertaining to the thing which is to be done. As for example in social science the element of civics is taught through activity; in mathematics, arithmetic is taught through the activity of thrift and bank saving; in English, correct English is taught through functional grammar and not by rule and rote. All teaching must provide for exercise to create skill, but these exercises are brought to the children in life situations. Exploration is a fine word, but it loses its luster if it is abstract and not concrete. In a Church school, what opportunities are offered for function and for life experience?

HERE is the crux. In the olden days there was no need for such. It was the preparatory school for a paradise which was to come. It was only necessary to cast this attitude of mind and the individual would approach each sorrow, each disappointment with the everlasting answer that it was all necessary in order that he might appreciate more fully the future life. There would be no question now if the Church school had kept this as its ultimate aim. There would be no need for modern educational nomenclature or the use of modern educational psychology.

This throws us back on the question: What is the objective—to train or educate children to meet a life in a pure, Christ-like attitude, to provide experiences which will make the child use the Christlike attitude, compassion for all men, faith in the evolution of man toward a beatific relationship, a belief that the soul of man must evolve toward something better here and elsewhere. That is emotional. It deals with the ability of the individual to respond emotionally to such ideals. It is not objective; it is subjective. It cannot be proved statistically, at least for the present, for no man has discovered the actual test of emotions per class, or even *per se*. It is spiritual.

If this is true, then objective tests fail. If it is true, materialistic methods fail. There is no promise of economic gain, judged by pecuniary assets. It deals with the individual and not with a group. Of course, individuals interested in the same thing might fall into groups. Musicians seek each other; artists, authors do the same. So will religionists, using the word so as to mean those interested in soul enlargement or purification.

The history of the Jews as found in the Old Testament may have some bearing on behavior. The prophecy of the prophets may have some bearing on the growth of that nation, but it is only interesting in so far as it becomes a need in an individual case. The parables and miracles of Jesus can best be understood when the individual needs the story of the woman taken in adultery to assure him or her that there is a chance for reform. It is not sacrilegious to say the same emotional principle can be found in other literature which is based on the story of the gospels. The fall of man is not so clearly told or so majestically told in *Paradise Lost*, but it deals with the same emotion. *Magdalene*, by Maeterlinck, gives to the reader a better understanding of the daughter of the high priest. The Bible is literature of emotions. All literature is emotional. It is through these inspired stories that the emotional side of life is so beautifully portrayed. Historically they play a small part in world history, but because they deal with emotions, they have lived and will live for all generations.

Yet this very selfsame Bible, so full of emotional reaction, is taught objectively in the lower grades of Church schools. It is historically examined. The facts are the essential, just as in the old school knowledge *per se* was the all important. The average Sunday school lesson pamphlet deals with facts. It does not first take up the facts of today and then see how the facts of the history of Israel apply to the same mental construction as those which confront the man or woman, boy or girl, today. Because an author places several

questions at the end of the lesson, it does not mean that he is in any way challenging the pupil to a life situation.

Facts are one element; attitudes are another. A real teacher does not make both the objective of his lesson. No more does a teacher of literature make grammatical construction an objective of his literature lesson. John Erskine, in his collection of essays entitled *The Delight of Great Books*, makes one beautiful, clear statement of the question: "The business of science is to increase our knowledge and use of truth, but the function of imaginative literature is to increase our sense of life and our vision of it."

Science is fact, literature is life in the imaginative, because it is through the imagination that the reader sees or comes in contact with his own life experiences. The real author makes his readers feel this. That is the reason why the story of the rich man who came to Christ by night has lived through generations. That is the reason why the story of the prodigal son is the greatest short story which has ever been written. They deal with emotional attitudes. Many a man has faced the situation of selling his all and following Christ, or has been wasteful and returned to find himself comforted by a father. Every reader can put himself in those situations imaginatively and feel within himself an emotional reaction.

TH E Church has a great field. It can show the educational world how to deal with emotional education. It does not have to deal with secular facts, with history as a subject. The objectives are different and, because they are, the administration must necessarily be different.

Art, music, literature, are emotional subjects primarily. Only those who are to follow them need to know the specific technique. The average person appreciates them through emotion. Spiritual life is emotional. The preacher must know the technique, but the thing the average person wants to know is a way in which to make these emotions function. He enjoys them, that much he knows. There is such a thing as mob psychology. It is practised every day and unfortunately is many times successfully practised with pernicious result. It is through the few that standards of appreciation are established and all the rest follow like sheep. The very essence of a revival meeting is this, the result is the pernicious thing. Conversions are made under great stress and then the subject is left to feel the emotion slowly dissipate because there is no function at hand to practise or give satisfaction to the emotion felt.

Administratively, then, the sectioning of a Church school loses the element of emotional response to a great gathering of those interested in one objective. The power which can be obtained through mob psychology is abandoned. The primary has its own opening, the intermediates have theirs, and the young people and adults theirs. This is done, so it is said, for the reason that the primaries will not be interested in what the adults are. The language used is adult, that is, if the average parson leads the opening service. Yet if the objective is emotional reaction, pleasurable reaction to an ideal accepted and desired by all, will not the attitude already gained by the adults be an assurance to the younger group that such attitudes can be obtained and, further, will not the spirit of emotion directed toward a given emotional characteristic stimulate the inattentive to attention? One great emotional spirit leader will direct or guide toward the desired emotional ideal far easier than five leaders who have had no training or study in the activities of emotions. Economically, it will save a great deal of waste.

These mass emotional periods must be met first through a living experience of today. They need not be sermons; they could be challenges led by the leader until the time of discussion arises and then the groups could be divided into discussion groups led by those who have some ideas which will strengthen the challenge. Take, for example, the subject of prayer. The Church makes a great deal of this subject. Children are taught simple prayers. The whole Church school at some time of the year develops the ideal. What part do you believe prayer plays in the lives of the young today? Yet they have been taught in the old-fashioned, stereotyped way. What is the object of prayer? These are questions which each reader can answer for himself, but toward which the Church school can help through emotional guidance by mass direction.

If there is any truth in what has been said, then it means that there should be less teachers but better qualified, with a true psychological understanding, with an appreciation that the objective is not factorial knowledge but attitude building toward character development, based on Christlike principles and not Church doctrines.

Each Church school would develop lesson challenges for itself and the old stereotyped, phalanx method of instruction would disappear and the Church would develop an attitude-making epoch, fearless of thought-questioning for the Church school would know that no matter what question might be asked, the mind of the Master seems to have an answer for it emotionally.

Administration patterned on secular schools would be of no avail; the Church school would develop its own administration to meet its own need and not try to excuse itself on patterns created by others who have different needs. The psychology of modern education would adapt itself to religious, emotional training, and life experiences would be found through which the pupils would obtain assurance of action and exercise.

A new life would be created and the parrot-like training which seems to lose many in adult life would die and a new, inquiring, investigating mind would arise, seeking to find solace for itself and refusing to have solace imposed upon it.

If the secular school fails to provide such training, the Church has its opportunity, but this opportunity comes not through imposition but through honest investigation. The objective of emotional religious education in itself denies the imitation of a secular school, both objectively and administratively.

CHRISTIAN RESPONSIBILITY FOR CALIFORNIA JAILS

(Continued from page 535)

following we would have from the pulpits a volcano of outburst, because they would know the situation and we would have rapid penal reform. Indeed this would be entirely the Christian way, for Christians of the first century spent a large proportion of their time in jail and those who want to restore the first century Christianity, pure and unadulterated, fresh from the Fountain-head, ought to include this term in jail. If St. Paul found himself interned, why not Bishop Stevens? If St. Peter, why not Bishop Cantwell?

Now I have laid some difficult responsibilities in your hands. I have not indulged in any generalities, nor in any personalities. I have no charge to make against anybody connected with our jails, sheriffs, jailers, policemen. The charges that I have to make are against you who are gathered here tonight and against your fellow-citizens in your various counties. The responsibility of the situation as it is today rests upon you and the responsibility for its correction rests upon you. And I lay it upon your consciences to prove whether you really mean it when you say you are followers of our Lord Jesus Christ, members of the Church, and communicants in relation to our Lord. I lay it to you on your consciences to go home to Imperial Valley, to the county of San Diego, to San Bernardino, and to get busy with the hope that through what you do in the Day of Judgment our Lord will one day say to you, "I was in prison and ye visited Me." One of the vivid experiences of my life was a conversation I once had with a young clergyman who told me that that morning he had been with our Lord. I thought that he meant he had found Him at the altar. He went on to say that he had been down to the prison that morning to minister to a young man, a first offender, and our Lord had said, not "When you call upon a first offender you figuratively made a call on Me," but he suggested a kind of Real Presence like in the Holy Communion. "I was in prison and ye visited Me." Now go home and find in the face of those men, many of them wretched, ugly, repulsive, the face of Jesus Christ Himself. Get that communion with God. That Real Presence is related to the other one, the one at your altar. They go together. No religious life is complete in which the love to God fails to overflow into the hearts of jail-birds.

Some Timely Books

By Clinton Rogers Woodruff

PUBLIC interest in the United States Senate has seldom been greater than at the present time if one may judge by the amount of discussion to be found in public print and private discussion. In George Wharton Pepper's latest book, *In the Senate*,¹ we have his candid and informative impression of his all too brief career as Pennsylvania's representative in the United States Senate. It is written in his usual happy style and is valuable not only as a record of his five years' service in that body, but of his impressions of two presidents (Harding and Coolidge) and of his colleagues with whom he served.

In an address he made before the New Hampshire Bar in 1922 he pointed out what had gone on in his mind as he sought to relate his training as a lawyer to the discharge of his duty as a Senator. He passed over without mention various minor contrasts that interested him greatly, between the procedure to which he had been accustomed in court and the procedure to which he had to become accustomed in the Senate. He asserted three propositions, first, that merely because dogmatism is for the time being in partial eclipse is no indication that there are not ultimate truths. Astronomical theories may at a given time be discredited, but the stars keep on shining.

His second proposition was that during the eclipse of dogmatism those who were in senatorial office and held fixed beliefs would do well to re-examine them for the purpose of interpreting them reasonably to people by whom they are not shared, instead of scolding vociferously those whose life problem is different from ours.

His third proposition was that such fixed principles as the doctrine of "Marbury against Madison," the right of private property, and the obligation to respect an unwelcome law, have had a sufficiently long trial in America to justify the hopeful belief that when the period of eclipse is passed the American people will announce with no uncertain voice their intention to stand fast in the ancient ways.

There is little in his own career to justify these conclusions, and there is little in his experience to encourage like-minded men of firm convictions to serve the public, but I am persuaded that they represent sound principles that must eventually prevail, and like the historian McMaster, I believe the public will in time settle great questions right. As THE LIVING CHURCH said in May, 1926, on the occasion of Senator Pepper's defeat in the primaries:

"Political parties and elections are subjects that are taboo to THE LIVING CHURCH. When, therefore, we express wonder and regret at the failure of Senator Pepper in last week's primary, we are thinking of the man rather than of measures that he may or may not have supported. For though one will agree or disagree with his point of view on any subject, Senator Pepper is the sort of man that one would like to see retained permanently in the Senate or elsewhere in the government. Too few men of his calibre are willing to devote their time and their abilities to public life, and Mr. Pepper's defeat adds a new discouragement to those who seek to bring out the best men as candidates for office."

"Democracy is strangely helpless in securing the material that would best insure its own success. Its failure to recognize its own best product, its apathy toward consecrated ability, its preference for the commonplace, are factors that seriously limit its own progress."

"The two factors upon which we must count to lift democracy out of this low estate are religion and education, such as, in combination, will elevate the popular ideal. It is a long, hard fight for these to win against the factors that tend to pull down, in every phase of our body politic."

The Earl of Birkenhead, that distinguished English statesman, who has just passed to the great beyond, may now see more clearly into the future than he did when he penned *The World in 2030*,² but he will not be able to give us the value of his observations. We are fortunate however, in having the forecasts of one who enjoyed the reputation of having one of the keenest minds of his generation. In this volume he looks ahead a century and tells us, where, in his judgment, the world

will go if it continues to move steadily along the way it is now going. His prophecies based on his deductions are stimulating. They show acute reasoning, enlightened, as all good reasoning is, by the play of imagination. He considers war, industry, the world, the air, everyday life, the amenities, women, world policy, and even the future as it may be seen in 2030. Lord Birkenhead does not picture a distant Utopia, but gives us a stimulating synthesis of present tendencies and a pursuit of them to their natural conclusions.

Manual labor will, he believes, play an even smaller part in human life than at present. "No man," he says, "will grudge the one or two days a week he passes at work in a factory, when he considers that as its reward it brings him five or six days of freedom from anxiety. . . . Superintending the operations of the giant machines of a hundred years hence will be supremely dull."

Likewise, and as a natural corollary, he declares that "as wealth increases we shall be able to ride to hounds. By 2030 the owner of the Grand National winner may be the National Union of Airplane Workers, or the Timbuctoo Coöperative Society, while the Master of the Quorn (fox hounds) may spend his brief working hours as a machine-tool designer; or a ship's steward."

Every subject will be reduced to a science and every science will have the exactitude of physics. Psychology, now in its experimental stage, will become an exact form of knowledge. This he believes will be the biggest revolution of all. The politician will be able accurately to forecast the result of elections. This means, of course, that politics—as we now think we understand politics and politicians, will disappear forever. The world will be governed by experts; but their rule will be governed in turn by referendums every twenty-four hours. For if democracy continues to flourish, the improvement of communications will enable the electorate to decide all important issues directly and at once; consequently, daily referendums may become the ritual of the people. Who shall say how true these prophecies may be?

While speaking of this truly remarkable man may I register my disgust at the article which the *Outlook* recently published about him from the pen of Rebecca West? What good is to be gained by an ungracious summing up of shortcomings and a slurring of achievements? I differ radically from much of his political and economic views, but we need more men in public life and affairs who think courageously and express themselves courageously.

Queen Victoria was a dominant, not to say a dominating personality during all of her long and useful reign; and any volume which gives an intimate view of her attitude on public and semi-public questions cannot but prove interesting. This is the case with Sir Frederick Ponsonby's *Side Lights on Queen Victoria*.³ Raised in the Royal Family, of which his father was an essential part as private secretary to the Queen, Sir Frederick was in a position to know what was going on. Added to his first-hand knowledge, we have a charming and cultivated style which makes good reading as well as worth while. We are told that dinners, skirts, and sermons were long, but shrift for social transgression very short. Comfort and a carriage were the outward and visible signs of progress. Taxes were light and drinking heavy, and at the apex of placid, pyramidal England, Queen Victoria sat "supremely royal in her seclusion."

Another entertaining book dealing with royalty is Princess Marthe Bibesco's *Some Royalties and a Prime Minister*.⁴ Born to the purple, the Princess was a childhood playmate of the present King of Spain and a friend or acquaintance of many a royal and official notable. The Prime Minister is Herbert Asquith, whom she truly calls "a great scholar and a great man." It will be recalled that the Princess' cousin, Prince

¹ Philadelphia: University of Pennsylvania Press. \$2.00.

² New York: Brewer & Warren. \$3.00.

³ New York: J. H. Sears Co. \$5.00.

⁴ New York: Appleton. \$3.00.

Antoine Bibesco, one time Rumanian minister to the United States, married a daughter of Asquith, who subsequently became Lord Oxford. The book is filled with charming descriptions and observations.

Those who enjoy reminiscences will find Harrison S. Morris' *Confessions in Art*⁶ highly enjoyable. Here we have recollections of Sargent, Whistler, Chase, Alexander, Low, Abbey, Pennell, Thayer, and a long list of great artists by one who was in close touch with them while managing director of the Pennsylvania Academy of Fine Arts. Their little peculiarities, their personal qualities, their great visions are brought out with a friendly, humorous, genial touch that fascinates the reader and makes him feel for the time being as if he were in the company and a close friend of these men and women whose names now are a part of the history of the American art.

I am not sure that I am entitled to subscribe myself as an admirer of Harry Elmer Barnes, professor of Historical Sociology at Williams. He is too apt to override his hobby—"the new history" and sometimes to write dogmatically about things outside his chosen field. Nevertheless his *World Politics in Modern Civilization*⁷ is a storehouse of substantial proportions in institutional history. Its early portions show how the world drifted into chaos and anarchy; and the concluding ones consider the present prospects for escape from a condition of armed watchfulness, suspicion, and hatred.

Barnes has been in the forefront of those historians demanding a re-examination of the causes of the recent World War, which makes it pertinent to call attention to George Sylvester Viereck's *Spreading Germs of Hate*.⁸ It is a story, with a foreword by Col. E. M. House as to how public opinion is manipulated by any government which wishes to keep its own country, or some other one, in the required state of emotional frenzy about "the enemy." As Colonel House says, this book will remind us "how foolish and partisan we can be in times of high emotional tension." Again he says:

"When the World War was raging, and charges false and true were made by one belligerent nation against another, few would have been willing to prophesy that eleven years after peace had been made there would be found any one who had been in the thick of the contest who would write of it so calmly and so fairly as George Sylvester Viereck has done in this book . . .".

It will be recalled that Viereck was an active German propagandist before America entered the War.

James Morgan in his *The Birth of the American People*⁹ gives a simple, straightforward account of our history from the sighting of our shores by the Norsemen in the tenth century to the surrender of Cornwallis. It is not a story of legislation nor of battlefields. It describes with appropriate detail and excellent perspective the fabulous days of exploration, the mystery of the Roanoke Colony, the hardships of early Jamestown, Plymouth, and Boston, the growth of prosperity and national feeling in the eighteenth century, and the inevitable break with the mother country, to the final crumpling of British power. It is not written to prove a thesis nor destroy one, but to tell the story in plain, blunt words.

André Siegfried is a worthy successor of de Tocqueville and of Lord Bryce as an intelligent, sympathetic commentator on America and American conditions. Reference has already been made in these columns to his *America Comes of Age*, wherein he sought to interpret American life and development. In his latest work *France: A Study in Nationality*¹⁰ he finds that "the Frenchman politically of the right vintage is the Roman Catholic, bourgeois, Latin individualist." The typical Frenchman is hard to find in the Paris salon or among Southerners. He is more likely to be found "among the brown-haired brachycephalic *bougnats* in the province of Auvergne"; in other words he is not typical at all. This, however, does not prevent Siegfried from drawing general conclusions about him in the past or even in the future. One must confess, curious as it may sound, that Siegfried is more convincing when he writes about America than when he writes about his own country.

At the time of the passage of the Eighteenth Amendment it was freely predicted that the temperance problem was solved and that we would soon hear no further discussion of the evils

of liquor. Now we know differently. Indeed there is no public question more vigorously discussed. The shelves of my library devoted to books on prohibition are lengthening and now four more volumes are to be added to it: Two against the success of the experiment, one in its favor, and one eclectic. The latter *Law Enforcement*¹¹ deals with the general question of the obligation and duty of the enforcement of laws, but its main emphasis is on prohibition. Julia E. Johnsen is the compiler and she has selected her material without apparent bias.

In *The Noble Experiment*¹² Irving Fisher (assisted by H. Bruce Brougham) returns to his advocacy of prohibition. He believes that the motor car and high-powered enterprise are symbols of the forces that have displaced the saloon; that successful mass substitutes for liquor-relaxation have sprung up not only in the motor car, but in the radio and the movies, and that great and jealous industries now on guard will not brook a return of the saloon. The drys, and Professor Fisher is one, although he endeavors to create the impression that he is writing dispassionately as a college professor should, declares that, at bottom, the question is one of prohibiting traffic in habit-forming drugs which paralyze the nervous centers and weakens the will, making "moderation difficult, often impossible, and perilous to the public in a motor-driving age."

The other two books on this subject are frankly argumentative. Senator Millard E. Tydings (of Maryland) in his *Before and After Prohibition*¹³ declares "nothing is more needed in our national life today than a crystallization of opinion regarding the merits and demerits of this policy of national prohibition. And to obtain such a crystallization today, nothing is more necessary than the substitution of actual fact for the maze of generalities, theories, prejudices, and hopes, of which neither side has any monopoly."

An Indictment of Prohibition is the title of Joseph S. Auerbach's argument.¹⁴ Of it President Butler of Columbia says:

"Out of his rich legal learning and long experience, Mr. Auerbach has formulated a new and powerful indictment of that preposterous policy, as immoral as it is anti-constitutional, which was forced upon the American people by the submission and ratification of the Eighteenth Amendment. His new and powerful arguments against the existing legal, but wholly unreal, status ought to carry great weight."

Turning now to the lighter side, let me commend Dr. John Rathbone Oliver's latest novel, *Rock and Sand*¹⁵ where two strikingly contrasted groups—the Canadian *habitant* and the American *étranger* are brought together in what is unquestionably the Murray Bay district, with which I have become so familiar in recent years because of our own *habitant* home at Les Emboulements, an hour to the west. This delightful book is instinct with a deep love of a lovely region and of the deep devotion of the Canadian French Roman Catholic. Dr. Oliver's insight into their thoughts and traditions indicates that his long time associations have resulted in a large measure of respect as well as affection.

If one wants to read a good political novel I commend Elliot Paul's *The Governor of Massachusetts*.¹⁶

¹⁰ New York: The H. W. Wilson Co. \$2.40.

¹¹ New York: The Alcohol Information Committee. \$2.00.

¹² New York: The Macmillan Co. \$2.00.

¹³ New York: Harper. \$1.00.

¹⁴ New York: The Macmillan Co. \$3.00.

¹⁵ New York: Horace Liveright. \$2.00.

THE KIND WORLD

IT HAD been raining all day, and the people in the crowded tramcar were not in a very happy mood. But they had just passed the church which proclaims to all who can read: "Remember that the greatest in history was one of the poorest, and that He was wonderfully kind," and perhaps recollection of it was in their minds when the tram stopped.

Among those waiting was a man painfully supporting himself on crutches. His leg was in a sling, and he was evidently returning from the hospital. It was raining hard. All the other people waiting stood back for him to pass in. But how was he to do that with his leg held out horizontally, and the car full? The driver's platform was packed with parcels, so that way was blocked.

There were friendly calls of "Take your time!" Then someone suggested "Why not get out?" and at once all filed out into the rain, and the cripple passed down the empty car till he had a comfortable seat at the inner end, and the car filled up again.

—Arthur Mee.

⁶ New York: Sears Publishing Co. \$3.50.

⁷ New York: Alfred A. Knopf. \$1.75.

⁸ New York: Horace Liveright. \$3.00.

⁹ New York: The Macmillan Co. \$2.50.

¹⁰ New Haven, Conn.: Yale University Press. \$2.00.

Retreats

By the Rt. Rev. Samuel Babcock Booth, D.D.

Bishop of Vermont

Bishop Booth had College Work especially in mind in preparing this article. During the past few years he has been most active in conducting retreats for college students. There is no more effective means of placing their feet in the King's highway where eventually they must meet the King.

NO T a few people today are saying what the Greeks said of old, "We would see Jesus." There is a deep longing for a vivid personal religion where Christ's power and leadership are evident. This, we are told, makes conventional Christianity seem insincere and inadequate; but, at the same time, this desire calls for a daring and a certainty which must encourage many religious leaders.

This quest for the living Christ originates in the depths of the soul that has already seen something of His beauty, but has not yet learned to distinguish Him from many others who claim attention. This pull of His personality is in reality at the heart of our religious education. He gradually lifts us to a new level of understanding where there is evolved a kind of spiritual insight which makes us sure of His presence. This is the road we start to travel in a retreat, the one which many assure us leads to the City of the great King.

There are three distinctly marked stages in almost every retreat. It is well that these be understood in advance, that retreatants may be warned against impatience or discouragement as they start on their quest. The first requisite of a retreat is that one really wants to find the Way. He must be willing to step aside from the road of life to read the signs more carefully. There are many ways to go, but the highway of the great King that leads to the Holy City can be found only if one gives his full and undivided attention to the search. All other interests must, for the time being, be subordinated. The search for the way to the new Jerusalem must have first claim. The method of this stage is very simple:

The retreatant has before him for reflection pictures from the life of Christ. Very simple suggestions are presented to the imagination by means of meditations, showing the way He went and the goal that was set before Him. These word-pictures from Christ's earthly life are based upon the words recorded in the Bible, and testify to the living Word from whence they came and to whom they lead. The story of His life reveals Him to be the Way. The meditations aim to make clear that the Man of Galilee walked with God, and that for us to be near Jesus in thought is to be near the Author of all life in some deep inner consciousness. To realize this, silence is required. St. Augustine in his *City of God* attributes the miseries and downfall of the pagan Roman Empire to the want of stillness. "A presiding deity has been accorded to every human activity; and they worship with turbulent, unquiet spirit a rabble of devil gods. The temple of quiet alone was neglected and even allowed an existence outside the city walls." He goes on to point to the due appreciation of rest as one of the chief blessings brought to the human life by turning to the refreshment and peace to be found in the Lord Jesus Christ.

The second stage in a retreat is one of waiting. The Way has been seen, but this picture must be developed if it is to be permanent and practical. This is a time of interpreting what has been seen, a time to digest inwardly the hidden meaning of this new vision which is to command the reason and the will. This period of illumination is one of intense inward activity. Careful thinking, study, and conference with the conductor of the retreat all combine to make clear to the mind that the light that has shined and which has been reflected on the face of Jesus is "the true light that lighteth every man that cometh into the world." Just as the study of the written Word gradually makes audible to the soul the voice of the living Word, so patient attention to Him makes the continual presence of His Holy Spirit throughout all ages rea-

sonable and compelling. The enlightened mind realizes that all truth must be one; and that He has been, and must be, the end of all searching for all people and in all departments of knowledge.

This illumination shows the mind that all true thinking is on the foundation of traditional Christian theology; and that the doctrine of the Triune God is no mere speculation, but the revelation of the principle of all true reasoning and the basis of all wisdom. This understanding is a kind of sliding back into the main current of historic Christian teaching and is at once both humiliating and encouraging. The modes of human thinking are, after all, provided for us, and our best thinking finds itself in harmony with this ancient tradition. Here is an illumination which, like the experience of the early Christians of Pentecost, reveals an inexhaustible source of energy and power. As the early Christians gained a confidence and courage which made the whole world wonder, so the awakened soul attains a spiritual knowledge that makes real progress certain and final conquest sure. This strong conviction naturally leads on to the third stage of a retreat, the time of resolution, of carefully determined action, of new endeavor.

This great inward experience must now be translated into definite external results. Immediately new habits of faith and prayer must be begun. Heroic moral standards must be set up. The will is now pledged to a new Master. One's entire allegiance is transferred from self to Christ. Such self-giving means a complete change in motive, in direction, and in destiny. No other leadership has ever been, or ever can be, so compelling. Here the appeal of the great Friend captures the fullest allegiance. The power of His attraction is recognized as supreme, the claim of His will is freely accepted as the will of His follower. His Kingdom must henceforth be the goal of His disciple. Here, then, is a way of life marked out in terms of loyalty and service. The far-distant road cannot be seen, but the light has come; the next step is clear, and the call is urgent. The Way, the Truth, the Life are one in Him.

So the retreat sends one back with vision cleared, with the will braced, and with energies renewed. Religion, as it always should be, has become central. Christ has reclaimed His rightful place of leadership; and Christian fellowship, by the power of His Spirit, has awakened a life-long loyalty. So the old prayer of St. Richard has been answered and will henceforth be offered with more meaning: "That we may see Him more clearly, love Him more dearly, and follow Him more nearly. Amen."

THE PATHWAY TO HAPPINESS

THE QUEST for happiness will lead us to humility, to sympathy with all of the burdened men and women and children of the world, to participation in the great struggle for justice and love and peace, to complete sincerity, to heroic achievement. We shall scale the slopes of the mountains of adversity, and go down into the valley of the shadow of death, and go out upon the plains where fiercely the battle of life is fought. Not only so, but we shall share in the joys of all mankind, and drink of the pleasures of those who bear the brunt of the struggle, and we shall know the delights of love. The pathway is not all thorns, neither is it wholly smooth, and when we least expect it, when we think not of it at all, happiness shall be ours, for everything comes to those who seek first the high and eternal values represented by the phrase, the kingdom of God.

—*The Christian Leader.*

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

AN INVITATION FROM UTAH

To the Editor of The Living Church:

IT IS NOT TOO EARLY, I think, to tell the Church what the Church in Utah hopes to be able to do next fall. The General Convention will meet in Denver next September. The Church in Utah is going to try to bring the whole Convention over to Salt Lake City after its adjournment in Denver. I am taking this early opportunity therefore to call the attention of the delegates to the fact that a ticket may be purchased from the east to Salt Lake City to cost but a trifle more than a ticket to Denver.

We have a wonderful city here and many unique missionary problems concerning which our people could gain a clearer knowledge than they now possess. This district is carrying on important missionary work which cannot be exhibited in the press or by sermons and addresses. There will be many who will visit Salt Lake City in connection with the General Convention, but what we Episcopalians of Utah want is an organized visit of delegates.

Utah hospitality is generous and cordial and we believe that our visitors will be proud of the position which the Church holds in this interesting state. The delegates will hear from Utah later, but now is a good time to begin to plan. We want the Church to come to Utah.

(Rt. Rev.) ARTHUR W. MOULTON,
Bishop of Utah.

THE MINISTRY AND REUNION

To the Editor of The Living Church:

PLEASE PUBLISH the viewpoint of a Protestant in regard to Father Dunphy's article, The Anglican Doctrine of the Ministry [L. C., January 31st]. I understand the first paragraph to say that no Anglo-Catholic could conscientiously remain in a Church which did not accept the theory of Apostolic Succession as well as the fact of episcopal orders. Whether that means you are preparing to follow Father Delany to Rome, I do not know. But if not, and if you hold to that declaration, you might as well reconcile yourselves to disunion.

For not until about two thousand years after Rome drops the doctrine of Papal Supremacy will Protestants outside the Anglican communion accept the doctrine of Apostolic Succession. I would certainly be ahead of ninety-nine per cent of my fellows, for my views in the Methodist Episcopal connection are as "Advanced," High Church, and Catholic relatively as yours in the Anglican. Few Churches have laid more stress upon a practical sacramentalism and episcopacy than the Methodist. We are nicknamed "sacramentarians" at Oxford as soon as "methodists." I believe we were the first Church in America to place in our official title the word "Episcopal" (1784). We had no objection to Anglican orders, rather desire for them. Our preachers could not meet English conditions, that seemed to require our men to know Greek and Hebrew and to quit preaching "scriptural holiness." Your Dr. White and Dr. Provoost had trouble enough getting through. Your Dr. Seabury and our Mr. Wesley gave up sitting on the steps of the Bishop of London, and tried other means of establishing an episcopacy for their flocks. Dr. Seabury went to Scotland to a dissenting and non-conformist episcopal branch for help. Mr. Wesley was too loyal to the dynasty and the establishment thus to ask help of the Non-Jurors. He would have thought the power of an Anglican priest superior to that of a non-conforming Scottish bishop: we Americans not being longer subject to the London bishop's legal jurisdiction, would not be dissenters. So, having long since renounced faith in the myth of Apostolic Succession, and being himself at the climax of an apostolic ministry of divine mission like unto St. Paul's (see Galatians 1:1), the Most Reverend Father in God of Methodism laid his venerable and apostolic hands upon the first Methodist bishop. The children of this episcopacy have received floods of what we believe is not un-covenanted grace.

With such a background, we Methodists might for the sake of unity be willing to receive the imposition of such holy hands as those of your bishops in North Carolina, but my Presbyterian kinsmen and Baptist neighbors would most certainly insist upon laying reciprocal hands upon Bishop Cheshire, his

colleagues, and coadjutor. It is a question whether Lutheran, Baptist, and Presbyterian folk would accept the imposition of your hands. If at all, they would do so most likely with a public disclaimer of your theory, most certainly with an inward repudiation of it. For a clearer understanding of our position, put yourselves there in theory: would you Anglo-Catholics for the unity of Christ's Church let the great Baptist Church immerse you? Until Anglican and Methodist people are willing to be re-baptized, let us not question our Baptist and Presbyterian folk who may not be willing to be re-ordained.

A Protestant, sympathetic to the Anglican Church, brings this message with all love to the Anglo-Catholics.

Wesley Heights Church, (Rev.) W. G. MCFARLAND.
Charlotte, N. C.

"PROTESTANT EPISCOPAL"

To the Editor of The Living Church:

I AM DEEPLY INTERESTED in the divergent views of the writers of the two letters on the term "Protestant Episcopal," which have been published in THE LIVING CHURCH, one from J. B. Blanchet [L. C., January 3d] and the other from the Rev. John Quincy Martin [L. C., January 24th]. It is the latter letter I would like to examine, and see in the light of history if his surmise of the facts, in regard to the above mentioned term, as the name of the Church, can be sustained.

If it should be said, as Mr. Martin positively declares, that the naming of the American Church was to all intentions accidental it cannot be so maintained that the forefathers of our Church were deliberately dishonest as to the facts. Mr. Martin writes: "England, in finally giving recognition, gave it (consecration of Drs. White and Provoost) to the 'Protesting' or Protestant Episcopal Church in America, and the name, for the want of importance, and due to the pressure of many other matters at that time much more important, stuck. Thus it was in no sense protestant ecclesiastically, but rather only politically." I infer from this that the two bishops-elect used the term Protestant Episcopal Church as a temporary expedient.

We had the DeLancey Theological Seminary's view as quoted by Mr. Blanchet, and Bexley Hall Divinity School's view quoted by the Rev. Mr. Martin. It will not be amiss, however, for an alumnus of the Theological Seminary in Virginia to show that the name of the Church was in all earnestness and sincerity the adopted name.

After the treaty of peace was signed between England and the United States of America, efforts were put forth by the General Convention to have Drs. White and Provoost consecrated by English bishops. There were political objections on both sides, in obtaining the episcopate for the American Church, on account of the recent War of Independence. Drs. White and Provoost were jealous, and the English were afraid of giving offense. The English bishops claimed that there was an insuperable bar in the laws of England, which required all bishops-elect to take an oath of allegiance to the Crown. Both of the American bishops-elect had all necessary papers, duly signed, in the name of the Protestant Episcopal Church in America, and when the American request was laid before Parliament, the disability was readily removed. The Lord Bishop of Oxford in his *History of the Protestant Episcopal Church in America* says: "As the political connection of the State with England was dissolved, some measures for which no precedent existed were forced upon them; nor would it have been easy to devise a wiser course than that which they adopted, in their want of bishops."

It is interesting to know that England looked upon her colonies here as protestant, by the following, taken verbatim from the laws of the province of Maryland. "At a session of Assembly, begun and held at the town and Port of Annapolis on the 20th day of July Anno Domini, 1704, in the third year of the Reign of our Sovereign Lady, Queen Ann, who by the Grace of God, Queen, and Defender of the Faith of England, Scotland, France, and Ireland: to wit:—An act for the confirming of titles of land given to the use of the churches, and several Chaples within the Province, and an act for the Service of Almighty God, and the Establishment of the Protestant Religion."

Again, let me quote: At a convention of the clergy and laity

of the State of Maryland, held in Emmanuel Church, Chestertown, Kent County, in 1780, the following resolution was unanimously adopted. "The Church of England as heretofore so known in the Province of Maryland, be now called The Protestant Episcopal Church," and, "in accordance with State legislation: That all Church property, church buildings, cemeteries, parsonages, and all other land or property possessed by The Church of England formerly belonging to The Church of England in the Province of Maryland, be now turned over to The Protestant Episcopal Church, which has succeeded The Church of England in this State." With these documents, the delegates from Maryland to the General Convention, 1785, were formally and cordially welcomed. The Chestertown act undoubtedly was received favorably, and if no further action on it had been taken, it was tacitly adopted.

If the title, however, was named in any document passed by the Convention, that proves that the title was now a lawful title for all time. We have such a document which was voted on, and adopted by the delegates from the states therein represented, and in the *Memoirs of the Church*, Bishop White, p. 39. The following statement was passed, after a discussion on The Canons: "It was thought proper, in this convention (1785) to issue a declaration, that the Protestant Episcopal Church, in the United States, is the Church formerly known among us under the name of the Church of England in America." There is no record of any dissent, condemnation, or repudiation of the Chestertown name of the Church in any of the earlier General or State Conventions.

The naming of the Church was not an accident, nor a temporary quibble by Drs. White and Provoost, but a considerate action. It would have been libel on sincere men who so had chosen the title, to suppose that it was meaningless and only a temporary expedient. It will interest students of history to know that in the lower southern Maryland counties, the Church was called "The Protestant Catholic Church," and as late as 1916, in southern Maryland the Church was referred to by Roman Catholics and by Methodists and other bodies as "the Protestant Church." . . .

Salem Cottage, (Rev.) FRANCIS E. McMANUS.
Upper Marlboro, Md.

To the Editor of The Living Church:

THE QUESTION of the origin of the title "Protestant Episcopal" has always interested me as a matter of history. The explanation offered in the Rev. Dr. Blanchet's letter [L. C., January 3d] is interesting, and its historical value is beyond my competence to criticize, though the testimony on which it rests hardly seems quite convincing. But the more recent letter of the Rev. John Quincy Martin, Jr. [L. C., January 24th], seems to report some clearly erroneous statements. I note, of course, that the writer does not hold himself fully responsible for their correctness. For myself, I am not seeking controversy, nor qualified to assume a part in it; but I should welcome some definite information on the subject.

The explanation cited by Mr. Martin ascribes the origin of the term "Protestant" (in the official title of the Episcopal Church) to that communication by which the English Bench of Bishops expressed their final willingness to consecrate the Rev. Drs. White and Provoost. By "Protestant" the bishops are said to have meant "protesting" against their former reluctance to accede to the original petition.

Now, the English documents in this correspondence appear in the Journal of the Second General Convention, and chiefly in its second session, October 10 and 11, 1786. The original American petition had resulted from action of the First General Convention, September 27-October 7, 1785. This assembly had as yet no English action or want of action against which to "protest." Yet the title page of its Journal bears the name "Protestant Episcopal Church." The name also appears here and there within the proceedings, but there is no comment on its propriety, and still less any discussion of its adoption (as there is, for instance, of the drafting of a Constitution). This name was clearly in full recognition before the First General Convention assembled.

Moreover, on the second day of its proceedings (Journal, p. 5), "the resolutions of a Convention of the Protestant Episcopal Church, held in the City of New York, on the 6th and 7th days of October, 1784, were read," and that same evening were acted upon. These resolutions are evidently recorded under the official title which they bore. If so, the name "Protestant Episcopal" was current (in the diocese of New York) at least as early as the autumn of 1784. This is incompatible with its origin from an English source in 1786.

Even in my own Anglican past, I have wondered whether the actual origin of a title so recent in history could really be obscure enough to warrant explanations not only widely diver-

gent, but often savoring of sheer conjecture. This may, perhaps, be my opportunity of asking, from those much better informed than myself, whether any really authentic data on the subject can be cited.

(Rev.) WILLIAM H. McCLELLAN, S.J.

Woodstock, Md.

To the Editor of The Living Church:

MY ATTENTION has been called to the ingenious interpretation of the title "Protestant Episcopal" set forth by the Rev. John Quincy Martin, Jr., in your issue of January 24th. I have no desire to discuss the merits of Mr. Martin's explanation but should like to state that he is quite mistaken in crediting it to any instruction which he received during the year he spent at Bexley Hall.

Secretary of the Faculty, (Rev.) WILLIAM C. SEITZ.
Bexley Hall,
Gambier, Ohio.

"BOLSHEVISM, PRO AND CON"

To the Editor of The Living Church:

ME. RAY YOUNGBLOOD, in your issue of January 31st, speaks slightly of the books of Edward Bellamy and suggests that Marx went one better. Now when I recommend the books of Bellamy (and the editor very kindly told where they were published) I had in mind, as I made clear, the editor's desire that some Christian remedy might be found for our distressful state. And I knew that Bellamy explained the remedy admirably. I wanted Americans to be converted to Bellamy's view. Now I would never think of trying to convert Americans by urging them to read an English book, much less a German book. Therefore Marx never occurred to me. But I have nothing to conceal. Years ago, after I had read Bellamy, I lectured, and many Socialists referred to me as a Marxian. This so interested me that I began to read Marx and I discovered that he would never be understood by the ordinary person, any more than will Einstein. He is a very deep writer, most accurate, and analyzes the capitalist system in a masterly manner. And he is right, absolutely, in all his predictions. But he is not easily understood. But Bellamy will serve; there is no doubt ever as to his meaning. I hoped that people would read his books and that the editor would allow a discussion. Indeed, if the editor will allow I will gladly write the clearest imaginable article explaining Bellamy's plan. I am very much afraid that Mr. Youngblood is right when he counts on the opposition of the privileged classes, and says that any movement would have to be based upon the class struggle. But I have hoped that men of good will may be found in all classes and will act together for the bringing in of a Christian social order. But before they can act the Christian social order must be understood, and so as the shortest way I again advocate the study of Bellamy.

(Rev.) EDWARD G. MAXTED.

McComb, Miss.

"THE ADOLESCENT AND THE CHURCH"

To the Editor of The Living Church:

THIS, MY FIRST LETTER to a Church paper, is written in the hope that it will be refused on the ground of a surplus of similar letters on The Adolescent and the Church, presenting the other side of the picture drawn by Bishop Sumner [L. C., January 17th].

High school students make up a considerable proportion of our congregations in St. Michael's, as I am sure they do in other parishes. The third Sunday in each month is known as "Young People's Sunday." There is a corporate Communion of the Junior Communicant League, followed by a breakfast; at Vespers the members of the Advance Division of the Brotherhood of St. Andrew read the service and the choir from St. Margaret's school augments the Cathedral choir. Other Brotherhood members serve as ushers. In addition, the young people have their Church school and Young People's Fellowship, and not a few of them attend the late morning service. . . .

How many adults are willing to accept the Sunday schedule we set for our youth? The early Eucharist, Church school, late Eucharist or Morning Prayer, Vespers or Evening Prayer, and their own special meeting. I am thrilled by the response our young people give, and I grow younger every year in their company.

St. Michael's Cathedral,
Boise, Idaho.

(Very Rev.) FRANK A. RHEA.

THE REALLY educated man puts a greater value on what he has yet to know than the knowledge he already possesses.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., D.C.L., Editor

MORE READING FOR LENT

OUR old friend, Dr. J. G. H. Barry, rector emeritus of St. Mary the Virgin's, New York, has a style of writing which is notably his own, and attractive. He also has a way of suggesting much by a turn of phrase. This appears in his *Meditations on the Lord's Prayer* (E. S. Gorham, \$1.25). He leads off in the consideration of each petition with some pertinent text, introductory to a brief meditation with considerations and a prayer, this being followed by added didactic matter. No attempt is made to give a full exposition, but the points suggested are fresh and helpful.

2. MENTION should be made of *A Little Catechism on the Religious State* (The Society of St. John the Evangelist, Cambridge, Mass. 3 cts.). It is simple, sane, and illuminating—well worth reading and considering by those who are either feeling a call to the "religious" vocation, or have occasion to advise such persons. It applies to both sexes.

3. Two CONGRESS REPORTS are at hand—both filled with matter for profitable reading and consideration. The Report of the Anglo-Catholic Congress, held in London last July, is entitled *The Church* (Morehouse, \$2.50), with the added description, *One, Holy, Catholic, Apostolic*. There is an interesting Foreword by Kenneth Ingram and F. Leslie Cross, describing the Congress, and setting forth the leading issues confronting Anglo-Catholics, with an indication of the two standpoints—primitive and dynamic—which are taken in their handling.

The Congress was a formidable affair and made a great impression. Its membership reached 28,873, and the audiences in Albert Hall were large and enthusiastic. The Congress opened with a High Mass in the open at Stamford Bridge, with 15,000 in attendance—the Bishop of Nassau, chairman of the Congress, celebrating. With fine music, amplifiers, and masterly control of the ceremonial and other arrangements, the service was grandly edifying to all.

The principal addresses, reproduced in this volume, were concerned with the four notes of the Church, and were unhesitating, informing, and effective. Each morning practical instructions on the faith were given, level to untrained thinkers. Evensong was sung each afternoon, preceded on successive days by a Priest's Convention; a meeting of the Overseas' Association of the Congress, at which fifty-seven bishops were present; the annual meeting of the English Church Union, at which the Bishop of Durham spoke of the evils attendant on State Establishment of the Church. One day was devoted to the children; and two series of addresses were given respectively to men and to women.

All these addresses are to be found in this volume, which provides a rich store of reading—profitable for American as well as English readers.

4. THE OTHER REPORT referred to is that of "Addresses and Papers Delivered at the Fifth Catholic Congress of the Episcopal Church, Buffalo, N. Y. October 28-30, 1930"—entitled *The Body of Christ* (Morehouse, \$1.75 cloth; \$1.00 paper). If we allow duly for the smaller membership of this Church, as compared with that of England, and the greater distances of travel involved in gathering at Buffalo, this Congress seems to have been as notable as the English Anglo-Catholic Congress. It was large and enthusiastic, devout in approach, non-partisan in dominant temper, and, as this volume shows, coherently instructive in its addresses.

The Presiding Bishop intended to be present, but was obliged finally to be represented by his Assessor, good Bishop Burleson, who gave a helpful sermon on Watchfulness. Bishop Matthews gave the first address, on Christ, the Head of the Body, emphasizing the greatness of "the Incarnate Christ, the root and fruit of all love and all loveliness." The second was by the Rev. Robert D. Crawford, on The Holy Spirit, the Life of the Body; the third, by the Rev. Gregory

Mabry, on The Priesthood and the Body of Christ, incidentally making a needed plea for the spiritual side of seminary training for the ministry; the fourth by the Rev. Cecil J. Stewart, on The Scriptures of the Body of Christ, emphasizing the fact that the Bible presupposes the Church's faith and belongs to the Church; the fifth, on The Eucharist and the Body of Christ, by the Rev. Franklin Joiner, insisting upon identification of the consecrated species with Christ's Body and Blood, dwelling upon the central place in Christian worship of the Eucharistic Sacrifice, and as superior of the Guild of All Souls pleading for prayers and Masses for the dead; the sixth, by the Rev. William H. Dunphy, on The Faith of the Body of Christ, contrasting the Catholic conception of corporate witness with the Roman and Protestant as alike resting "on one man's private judgment (whether of the individual Christian or of a single Christian bishop)", and clearing up the matter of infallibility; the last, by the Rev. Robert S. Chalmers, on The Moral Witness of the Body of Christ, grounded in a "unique . . . experience of facts" and "externally the same as Christ is the same," moral progress being "the extension of the area in which we recognize and apply our Christian obligations to others."

These addresses should be read by Churchmen in general. They are inspiring, well balanced, and opportune. Incidentally, several of them come from comparatively younger priests, and perhaps I may be forgiven for comforting myself with the recognition among them of more than one of my former pupils in theology. God bless them.

5. THE NEXT Book is edited, and cleverly so, from the Roman standpoint by Hilaire Belloc. Its title is *Why I Am and Why I Am Not a Catholic* (Macmillan, \$2.00). The editor leads off on the "Catholic" side, supported by four papers by Archbishop Goodier, S.J., Father R. Knox, the Rev. C. C. Martindale, S.J., and Sheila Kaye-Smith. Then on what is described as the "non-Catholic" side, and as by "five good Protestants," are five papers described as on "Why I Am Not a Catholic," a caption repeated in each page title. These papers are by the Rev. Dr. W. Orchard (Free Catholic), Dr. J. W. Oman (Protestant), Prof. A. E. Taylor (Anglo-Catholic), Prof. H. L. Gouge (Anglo-Catholic), and the (Anglican) Lord Bishop of Gloucester. None of the Anglican writers consider themselves "non-Catholics," but the editor so describes them, and by title-paging represents them as explaining why they are *not* Catholics. The careful reader will indeed notice that all five of the writers employ titles plainly indicating that they are explaining why they are not *Roman* Catholics. Probably they did not anticipate the editor's devices. At all events he has done all he could to put them in a false light—clever, but shallow and little likely to enhance his reputation. It is the more regrettable because the papers themselves are worth reading—especially those of Archbishop Goodier, Professor Gouge, and the Bishop of Gloucester.

6. THE LAST of my books is written from a liberal Protestant standpoint, by Dr. William Adams Brown, the much esteemed professor emeritus of Union Theological Seminary, New York, entitled *Pathways to Certainty* (Scribner's, \$2.50). Although betraying inability to reckon discerningly with non-Roman Catholicism, whether Anglican or Eastern, and with the factor of supernatural guidance of the Catholic Church corporate in his treatment of authority, the book is really valuable within its limits, constructive, and sympathetic. The pathways to certainty discussed are the ways of Authority, of Intuition, of Reasoning or the Test of Consistency, and of Experiment or Practice. Under each head he writes with calm reasonableness and sympathy, giving us a book that we all can read with pleasure and profit. If only more Liberals manifested the same competence and temper!

FRANCIS J. HALL

The Living Church

Established 1878

A Weekly Record of the News, the Work, and
the Thought of the Church

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Sent free on request.

Agents also for (London) *Church Times*,
weekly, \$3.50; and *The Guardian*, weekly, to
the clergy, \$3.75, to the laity, \$7.50.

Church Kalendar



FEBRUARY

- 15. Quinquagesima Sunday.
- 18. Ash Wednesday.
- 22. First Sunday in Lent.
- 24. Tuesday, St. Matthias.
- 25. 27. Ember Days.
- 28. Saturday, Ember Day.

KALENDAR OF COMING EVENTS

- 17. Annual conference of Diocesan Secretaries and Chairmen of Field Departments, National Center of Devotion and Conference, Chicago.
- 23. Convocation of Panama Canal Zone.

CATHOLIC CONGRESS
CYCLE OF PRAYER

FEBRUARY

- 16. Poor Clares, Mt. Sinai, N. Y., and St. Luke's, New York City.
- 17. All Saints', Fulton, N. Y.
- 18. Poor Clares, Mt. Sinai, N. Y.
- 19. St. Mark's, Clark Mills, N. Y.
- 20. Church of the Advent, Boston, Mass.
- 21. St. Luke's, Easthampton, N. Y.

APPOINTMENTS ACCEPTED

BANCROFT, Rev. F. SYDNEY, Jr., formerly curate at All Saints' Church, Mariners' Harbor, Staten Island, N. Y.; has become assistant at Church of the Epiphany, New York City. Address, 263 Lexington Ave., New York City.

BECKWITH, Rev. WALTER L., formerly of Boston, Mass.; has become rector of Christ Church, Redding, with charge of Emmanuel Church, Weston, Conn. Address, Christ Church Rectory, Redding Ridge, Conn.

DAVIS, Rev. RALPH M., formerly curate at Christ Church, Corning, N. Y. (W.N.Y.); to be rector of Christ Church, Albion, N. Y. (W.N.Y.) Address, 16 Clinton St., Albion.

GERNARD, Rev. HOWARD W., formerly rector of the House of Prayer, Branchtown, Philadelphia; has become rector of Holy Innocents' Church, Tacony, Philadelphia. Address, Tyson and Vandike Sts., Tacony, Philadelphia.

GOODMAN, Rev. C. SYDNEY, formerly rector of Emmanuel Church, Holmesburg, Philadelphia; to be rector of Church of St. John the Baptist, Germantown, Philadelphia. Address, Germantown Ave. and Seymour St., Germantown, Philadelphia. March 1st.

GRICE, Rev. SAMUEL W., formerly warden of Bishop Payne Divinity School, Petersburg, Va.; to be vicar of St. Cyprian's Church, New York City. Address, 175 W. 63d St., New York City.

HUBBARD, Rev. JOHN B., formerly priest-in-charge St. Luke's Church, Evanston, Ill. (C.); has become rector of St. Mary's Church, Park Ridge, Ill. (C.) Address, 306 S. Prospect St., Park Ridge.

KIRWAN, Rev. GEORGE B., formerly priest-in-charge of St. Andrew's Mission, Harriman, Tenn.; to be priest-in-charge of St. Raphael's Mission, Monterey, Tenn.

RISLEY, Rev. ERNEST, assistant at St. Luke's Church, Atlanta, Ga. (At.); to become assistant at Trinity Church, Pittsburgh. May 1st.

SCOTT, Rev. JOHN FRANK, rector of St. Stephen's Church, Lynn, Mass.; to be rector of St. Paul's Church, Columbus, Ohio (S.O.) February 25th.

STYRON, Rev. ARTHUR H., formerly curate at Church of the Transfiguration, New York City; has become curate at Christ Church, Bronxville, N. Y. Address, 17 Sagamore Rd., Bronxville.

RESIGNATIONS

BEACH, Rev. CHARLES E., as curate at Trinity Church, Torrington, Conn.

SUBANSKI, Rev. HALE B., as priest-in-charge of the Coos Bay mission field, diocese of Oregon. New address, 335 A Harvard St., Cambridge, Mass.

NEW ADDRESSES

PATTERSON, Rev. ALEXANDER, rector emeritus of St. Thomas' Church, Beattyville, Ky.; 350 River St., Blakely, Ga.

UNDERWOOD, Rev. EDWARD, priest-in-charge of Trinity Church, Hightstown, and Christ Church, Allentown, N. J.; 170 N. Main St., Hightstown, N. J.

TEMPORARY ADDRESSES

BELT, Rev. ROBERT J., recently resigned as rector of Church of the Resurrection, Baltimore, because of ill health; Doniphan, Mo.

RATHBUN, Rev. GEORGE ST. JOHN, of the diocese of Maryland; 2288 14th Ave., Detroit.

ORDINATIONS

DEACONS

KYOTO—On January 6th the Rt. Rev. Shirley H. Nichols, D.D., Bishop of Kyoto, ordained HIDEMASA YOSHIMOTO and HIZANOSUKE NAKAWA to the diaconate in St. Mary's Church, Kyoto. The Rev. Chinji Sasaki preached the sermon.

The Rev. Mr. Yoshimoto, presented by the Rev. K. Hayakawa, is to be assistant at St. Mary's Church, Kyoto; and the Rev. Mr. Nakawa, presented by the Rev. P. A. Smith, is to be pastor-in-charge of the mission at Tsuruga, with address at Kyoto.

DIED

GEORGE—ELIZABETH ELMER GEORGE, widow of the late Rev. T. M. N. George, entered into rest, January 29th. Burial January 31st in Marietta, Ga.

MEMORIALS

Lena McGhee

In loving memory of LENA McGHEE, who entered life eternal, February 13, 1921, at St. Francis' House, Tarrytown, New York.

"My presence shall go with thee, and I will give thee rest."

Theresa Lawrence Turner

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APPEALS

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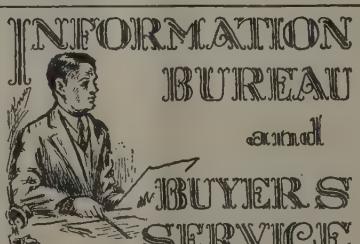
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261 Fell Street, HELMICK 0454
REV. K. A. VIALL, S.S.J.E., Rector
Sundays: 8, 9:30, 11 A.M., 8 P.M.
Daily 7, 7:30, Tues., Fri., Holy Days, 9:30

District of Columbia

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46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communions.
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Confession: Saturday, 4:00-5:30, 7:30-9.

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REV. JULIAN D. HAMILIN, Rector
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Week-days: Matins, 7:15 A.M.; Mass 7:30 A.M., and 8:15 (except Thursdays); Evensong 5 P.M. Thursdays and Holy Days, additional Mass, 9:30 A.M. Confessions: Fridays, 7-8 P.M.; Saturdays, 11-12 A.M., 3:30-5 P.M.

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Bowdoin Street, Beacon Hill
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New York

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High Mass and Sermon, 10:45.
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Confessions Saturdays, 9-11 A.M.; 7-8:30 P.M.

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Vespers and Benediction, 4:00 P.M.
Week-days: Daily Mass, 7:00 A.M.
Friday Mass: 9:00 A.M.
Confessions: Saturdays 4 to 5, 7 to 8 P.M.
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4:00 P.M. Vespers and Adoration.
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High Mass, for Children, at 9:15.
Solemn Mass and Sermon at 11.
Solemn Vespers and Sermon at 8.
Daily: Mass at 7, 8, and 9:30.
Friday: Sermon and Benediction at 8.
Confessions: Friday, 3-5; 7-8. Saturday,
11-12; 3-5; 7-9.
Priest's Telephone: Rittenhouse 1876.

Saint Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
SUNDAYS:
Mass for Communion, 8:00 and 9:00.
Solemn High Mass and Sermon 11:00.
Evensong and Sermon, 4:00.
DAILY:
Low Mass, 7:00 and 7:45.
Matins, 9:00.
Holy Days and Thursdays, 9:30.
Intercessions, 12:30.
Evensong, 5:00.
CONFESIONS:
Saturdays: 4:00 to 5:00, and 8:00 to 9:00.
TELEPHONE:
Clergy House—Pennypacker 5195.

Wisconsin

All Saints' Cathedral, Milwaukee

E. Juneau Ave. & N. Marshall Street
VERY REV. ARCHIE DRAKE, Dean
Sunday Masses: 7:30, 9:30, 11:00.
Week-day Mass: 7:00 A.M.
Second Mass: Thursdays, 9:30.
Confessions: Saturday 5-5:30, 7:30-8:30.

DAY OF DEVOTION

MONDAY, FEBRUARY 28, 1931, TO BE
conducted by the Rev. J. WILSON SUTTON,
D.D., at Trinity Chapel, West 25th St., near
Broadway, New York City. 7:45 A.M. Morning
Prayer; 8:00 A.M. The Holy Communion;
10:00 A.M. First Meditation; 11:30 A.M. Sec-
ond Meditation; 12:30 P.M. Intercessions;
2:30 P.M. Third Meditation; 4:00 P.M. Eve-
ning Prayer.

RADIO BROADCASTS

K CJR, JEROME, ARIZONA, 1310 KILOCYCLES, Christ Church. The Rev. D. J. Williams, every Sunday at 11:00 A.M., Mountain Standard Time.

K FOX, LONG BEACH, CALIFORNIA, 1250 KILOCYCLES (239.9). St. Luke's Church. Morning service every Sunday (including monthly celebration) at 11:00 A.M., Pacific Standard Time.

K HQ, SPOKANE, WAHINGTON, 590 KILOCYCLES (225.4). Cathedral of St. John the Evangelist. Evening service every Sunday from 8:00 to 9:00 P.M., P. S. Time.

K SCJ, SIOUX CITY, IOWA, 1330 KILOCYCLES (225.4). St. Thomas' Church, every Sunday, organ and sermon at 2:30 P.M., and first and third Sunday at 11:00 A.M., C. S. Time.

K BBZ, PONCA CITY, OKLAHOMA, 1200 KILOCYCLES (240.9). Grace Church, every third Sunday at 11:30 A.M., C. S. Time.

K HAS, LOUISVILLE, KY., COURIER JOURNAL, 820 KILOCYCLES (365.6). Choral Evensong from Christ Church Cathedral every Sunday, 4:30 P.M., C. S. Time.

K WP, PHILADELPHIA, PA., 610 KILOCYCLES (492). Church of the Holy Trinity. Every Sunday at 10:45 A.M., E. S. Time.

K WISJ, MADISON, WIS., 780 KILOCYCLES (384.4 meters). Grace Church. Every Sunday, 10:45 A.M., C. S. Time.

K KBW, BUFFALO, N. Y., 1470 KILOCYCLES (204). Church of the Good Shepherd. Morning service every Sunday at 9:30, E. S. Time.

K LBW, OIL CITY, PA., 1260 KILOCYCLES (238 meters). Christ Church. Every Wednesday, 12 noon to 12:30 P.M., E. S. Time. Rev. William R. Wood, rector.

K PG, ATLANTIC CITY, N. J., 1100 KILOCYCLES (272.6). St. James' Church, every Sunday at 4:30 P.M., E. S. Time. Rev. W. W. Blatchford, rector.

K RVA, RICHMOND, VA., 1110 KILOCYCLES (270.1). St. Mark's Church, Sunday evening, 8:15 P.M., E. S. Time.

K RBQ, GREENVILLE, MISS., 1210 KILOCYCLES (247.8). Twilight Bible class lectures by Rev. Philip Davidson, rector of St. James' Church, every Sunday at 4:00 P.M., C. S. Time.

K TAQ, EAU CLAIRE, WIS., 1330 KILOCYCLES (225.4). Service from Christ Church Cathedral, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time.

K TAR, NORFOLK, VA., 780 KILOCYCLES (384.4). Christ Church, every Sunday and Festivals, 11:00 A.M., E. S. Time.

K MAL, WASHINGTON, D. C., 630 KILOCYCLES (475.9). Washington Cathedral, the Bethlehem Chapel or the Peace Cross every Sunday. People's Evensong and Sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

K WGO, SAN FRANCISCO-OAKLAND, CALIF. 790 KILOCYCLES (380 meters). Grace Cathedral. Morning service, first and third Sunday, 11:00 A.M., P. S. Time.

K TOC, SAVANNAH, GEORGIA, 1260 KILOCYCLES (238 meters). St. John's Church. Vesper service every Sunday, 6:00 P.M., E. S. Time. Chimes, 5:45 P.M. Rev. C. C. J. Carpenter, rector. W. B. Reeve, organist.

RETREATS

A RETREAT FOR THE WOMEN OF TRINITY parish will be given in St. Christopher's Chapel, 211 Fulton St., New York City, on Saturday, February 21st, by the rector, Rev. Caleb R. Stetson, D.D. Those desiring to make the retreat will please notify the SISTER IN CHARGE in writing at the above address.

C HURCH OF ST. MARY THE VIRGIN, NEW YORK City. Day of Retreat for Men. Monday, February 23, 1931. Conductor of retreat: Rev. Granville M. Williams, S.S.J.E., Retreat Mass, 8:00 A.M. Addresses, 10:00, 12:00, and 3:00 o'clock. Breakfast and luncheon will be served. Acceptances should be sent before February 21st, to the REV. FATHER DALE S.S.J.E., St. Mary's House, 144 West 47th St., New York City.

QUIET DAY, ST. LUKE'S CHAPEL, Trinity parish, Hudson St., below Christopher St., conducted by the vicar of the chapel, Ash Wednesday, February 18th. Meditations, 10:00 A.M., 12:00 noon, and 2:30 P.M.

R ETREAT, ST. JOHN'S ORPHANAGE, 20TH and F Sts., N. W., Washington, D. C., Wednesday, February 25, 1931. For the Associates of St. Margaret and other Church women. Conductor, the Rev. Fr. Dale, S.S.J.E. Please notify the SISTER IN CHARGE before Wednesday, February 18th.

HOUSE OF RETREAT AND REST

S ISTERS OF THE HOLY NATIVITY, BAY Shore, Long Island, N. Y. References required.

BOOKS RECEIVED

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

The Brookings Institution. 744 Jackson Place, Washington, D. C.
Bulgaria's Economic Position. By Leo Pasovsky. \$3.00.

The Century Co. 353 Fourth Ave., New York City.
An Introductory Study of the Family. By Edgar Schmiedeler, Ph.D., professor of Sociology at St. Benedict's College.

Thomas Y. Crowell & Co. 393 Fourth Ave., New York City.

American Charities and Social Work. By Amos G. Warner, Stuart A. Queen (University of Kansas), and Ernest B. Harper (Kalamazoo College). \$3.75.

The Macmillan Co. 2459 Prairie Ave., Chicago, Ill.

The Catholic Encyclopaedic Dictionary. General editor Donald Attwater. \$4.00.

Richard R. Smith, Inc. 12 East 41st St., New York City.

The Ghosts of Piccadilly. By G. R. Street. \$1.00.

BULLETIN

Department of Publicity, Church Missions House, 281 Fourth Ave., New York City.

The National Accredited Leaders Association. Leadership Training Standards in the Episcopal Church. Prepared by the Commission on Leadership Training for the Department of Religious Education. No. 67.

PAMPHLETS

American Child Health Association. 450 Seventh Ave., New York City.

May Day—National Child Health Day in 1930. The American Institute of Sacred Literature. Hyde Park, Chicago, Ill.

Why I Do Not Believe in Gambling. By John Maurice Clark. Single copies will be supplied free to readers of THE LIVING CHURCH upon request.

The Church Army. 416 Lafayette St., New York City.

The Church Army Blue Book. A Record of Some Adventures in Evangelism, being the First Annual Report of the Church Army in U. S. A. (Incorporated) 1925-1930.

Ecclesiastical Relations. The National Council of the Episcopal Church, Church Missions House, 281 Fourth Ave., New York City.

The Lambeth Conference and the Orthodox in America. A Study of One Path toward Reunion. Leaflet No. 1601.

THE FIRST HUNGARIAN CONGREGATION

THE FIRST Hungarian congregation in the Church was Trinity Mission, South Bend, in northern Indiana, organized about seventeen years ago. It has struggled through the years, at times not knowing whether it would survive, but is now on a sound foundation and on the way to self-support. Its object is to work among the unchurched of whom there are many in a population of at least 10,000 Hungarians. "They are a loyal and lovable people," says the Northern Indiana diocesan paper.

Conventions and Convocations

CHICAGO

Bishop Stewart is Enthroned as Diocesan

CHICAGO—The religious world, like the material world, today is emerging from a "chaos of wild speculation and unbridled license," the Rt. Rev. George Craig Stewart, D.D., Bishop of Chicago, declared in his first charge to the diocesan convention meeting at St. James' Cathedral Tuesday morning, February 3d. The Bishop's charge followed immediately after his enthronement as the sixth Bishop of the diocese.

In the second part of his charge, Bishop Stewart discussed problems of the diocese and submitted certain suggestions and plans for the future. The first proposal was for the establishment of a million dollar endowment fund for missionary work. Other proposals included: he asked authority for appointment of two archdeacons immediately, and ultimately hoped for five; establishment of a home for aged clergy and their wives as a memorial to the late Bishop Griswold; enlargement of the general endowments of the diocese, urging Churchmen to remember the diocese in their wills; and the working out of a better plan for the placement of clergy.

In closing, Bishop Stewart asked the convention to approve of plans for inviting the 1937 General Convention to Chicago, to help celebrate the centennial of the diocese.

The keynote of the ninety-fourth annual convention was sounded by the Rev. Herbert W. Prince, D.D., rector of the Church of the Holy Spirit, Lake Forest, in the report on the state of the Church, when he heralded the dawn of a new day in the diocese.

The pre-convention dinner, sponsored by the Church Club, was attended by some 700 Churchmen and women at the Hotel Sherman Monday night. Bishop Stewart, Bishop Gilman of China, and Edward L. Ryerson were the speakers. The Bishop outlined the purposes of the Church; Bishop Gilman brought a greeting from the Orient; and Mr. Ryerson told of the work of the unemployment relief organizations in Chicago, of which he is a leader, urging Church people to continue their support of such efforts.

The service of enthroning Bishop Stewart took place Tuesday morning at St. James'. The Very Rev. Duncan H. Browne, S.T.D., dean of St. James', was the officiant; the Rev. William B. Stoskopf, rector, Church of the Ascension, master of ceremonies; the Very Rev. Frederick C. Grant, S.T.D., dean of the Western Theological Seminary, attestant of consecration; the Rev. Edwin J. Randall, S.T.D., representative of the standing committee; Bishop's chaplains, the Rev. George H. Thomas, S.T.D., and the Rev. Stephen E. Keeler. The Rev. W. H. Ziegler read the epistle, and the Rev. T. DeWitt Tanner the gospel.

Immediately after the enthronement, the business session started and Bishop Stewart read his charge.

Approval of the 1931 diocesan budget, including the items of salaries and expenses of the two archdeacons asked by the Bishop, was followed by Bishop

Stewart naming the Rev. Winfred H. Ziegler of Elgin, and the Rev. Frederick G. Deis, field secretary of the National Council in the midwest, to the offices. Archdeacon Ziegler will be archdeacon to the sections outside of Chicago, and Archdeacon Deis to the city section.

The amendment to the diocesan canons which proposed the giving of concurrent authority to the laity in the election of bishops was defeated by the clergy by the decisive vote of fifty-two to thirty-nine. The laity approved it, with three delegations dissenting. Charles E. Field, who introduced the amendment last year when it was adopted, made a plea for its final passage.

Diocesan officers and committees were generally reelected. Those chosen to represent the diocese at General Convention are: *Clerical*, the Rev. Dr. George H. Thomas, St. Paul's Church; the Rev. Dr. Stephen E. Keeler, St. Chrysostom's Church; the Rev. Dr. Frederick C. Grant, Western Theological Seminary; and the Rev. Edwin J. Randall, diocesan secretary. *Lay*, Messrs. Courtenay Barber, and William F. Pelham of Chicago; Henry E. Mason, Highland Park; and Edward J. Rogerson, Chicago. Alternates: *Clerical*, the Rev. W. B. Stoskopf, Ascension Church; the Very Rev. Duncan H. Browne, St. James' Cathedral; the Rev. H. H. Brinker, St. Bartholomew's Church; and the Rev. G. G. Moore, Church of the Advent. *Lay*, A. S. Hibbard, Chicago; W. B. Gervais, Oak Park; T. T. Lyman, Evanston; and R. C. Coombs, Chicago.

A memorial to General Convention, asking that steps be taken to define the status of Deaconesses in accordance with declarations of the Lambeth Conference, was adopted.

The convention accepted a quota of \$110,000 from the National Council, with such additional amounts as may be raised by a special gifts committee.

WOMAN'S AUXILIARY MEETS

Mrs. Charles Spencer Williamson was reelected president of the diocesan Woman's Auxiliary at the annual meeting held at St. Paul's Church, Thursday. Delegates from all sections of the diocese gathered for the meeting to hear Deaconess Kate Sibley Shaw, of the Philippine Islands, and Bishop Stewart, and to take part in the business session.

DULUTH

Attention Called to Conditions of World Affairs

ST. CLOUD, MINN.—Opening the sessions with Evening Prayer was one of the new features marking the thirty-sixth annual convention of Duluth, held in St. John's Church, January 26th, 27th, 28th. The Rt. Rev. Frank E. Wilson, D.D., Bishop of Eau Claire, was a guest of convention and preached at the opening service.

The Rt. Rev. G. G. Bennett, D.D., Bishop of the diocese, delivered his annual address at the Tuesday session, calling attention to the chaotic condition of world affairs and emphasizing the privilege given Americans in carrying a Christian attitude to the people of other countries.

The Rt. Rev. B. T. Kemerer, D.D., Bishop Coadjutor, in his address stressed the internal affairs of the diocese of Duluth.

One of the leading events was the joint

meeting of convention with the Woman's Auxiliary, when rural work was the chief consideration. Discussions were led by the Rev. Robert J. Long, who is in charge of a large field, and Mrs. E. C. Biller who, during the past year, as a representative of the Woman's Auxiliary, visited almost all mission stations and parishes of the diocese.

The annual banquet on Tuesday evening was attended by over 200 people, Bishop Bennett acting as toastmaster. The Historical Church was the subject of a most fascinating and enlightening address by Bishop Wilson. A splendid address by Bishop Kemerer was on Laymen's Responsibilities.

Sessions of the Woman's Auxiliary were held in the Presbyterian church through the friendly courtesy and co-operation of the pastor and people of that communion.

Diocesan officers and committees were generally reelected. Deputies elected to General Convention are as follows: *Clerical*, the Ven. W. K. Boyle, Cass Lake; the Rev. E. C. Biller, St. Cloud; the Rev. L. W. Hallett, International Falls; and the Rev. Donald G. Smith, Little Falls. *Lay*, Messrs. J. P. Gordon and F. W. Payne, Duluth; W. H. Gemmell, Brainerd; and Dr. C. M. Brigham, St. Cloud. Alternates are to be appointed by Bishop Bennett.

IOWA

Honor Chancellor of Diocese Reelected for Thirty-second Time

DAVENPORT, IA.—An amendment to the constitution, changing the date for meeting from the third Sunday in January to the second Tuesday in February, was adopted at the seventy-ninth annual convention of Iowa, held in Trinity Cathedral, February 3d and 4th.

Probably the most enjoyable and profitable event was the complimentary dinner given in the Black Hawk Hotel on Tuesday evening in honor of the Hon. George F. Henry, LL.D., who, for thirty-one years has so faithfully served the diocese as its chancellor, and was that day reelected for the thirty-second time. Following the dinner, the Rt. Rev. Harry S. Longley, D.D., Bishop of the diocese, paid a well deserved tribute to the honored guest of the evening. The Rev. R. J. Campbell of Cedar Rapids spoke for the clergy, Henry S. Nollen for the laity, and Mrs. Jessie A. Jones for the women of the church, to which Mr. Henry responded, reviewing somewhat of the history of the diocese during his association with it.

Elections resulted, generally, in the reelection of officers and committees. Deputies to General Convention were elected as follows: *Clerical*, the Rev. Louis H. Mathews, Ottumwa; the Very Rev. R. F. Philbrook, Davenport; the Rev. L. S. Burroughs, Ames; and the Rev. H. S. Longley, Jr., Des Moines. *Lay*, the Hon. George F. Henry, Des Moines; and Messrs. E. G. Moon, Ottumwa; John L. Powers, Ames; and James H. Whittemore, Sioux City.

Alternates: *Clerical*, the Rev. Messrs. H. B. Hoag, Burlington; Clarence C. Reimer, Council Bluffs; William S. D. Lamont, Keokuk; and Austin Pardue, Sioux City. *Lay*, Messrs. Thomas F. Wetstein, Keokuk; J. Arthur Thompson, Clinton; Clarence M. Cochrane, Davenport; and J. Tracy Garrett, Burlington.

The deputies to General Convention were also elected delegates to the provincial synod, in addition to the Rev. Austin Pardue and the Rev. C. C. Reimer, and

Messrs. T. F. Wettstein and C. M. Cradock.

The Rev. Richard M. Trelease, rector of St. Paul's Church, Kansas City, represented the National Council and delivered a very instructive and inspiring address at a joint session of the convention and Woman's Auxiliary. Miss Averill presented the work of the Girls' Friendly Society and Mrs. Perry of Des Moines spoke of the work and needs of St. Monica's Training School for Girls.

LEXINGTON

Report Distinct Gain in Diocesan Affairs

FORT THOMAS, KY.—An enthusiastic and optimistic determination that the work of the Church in Lexington shall go forward characterized all the sessions of the thirty-sixth annual convention of the diocese held in Fort Thomas, February 3d and 4th.

A preliminary mass meeting was held in St. Andrew's Church on the evening of February 2d, at which the Very Rev. Christopher P. Sparling, dean of Christ Church Cathedral, was the preacher. The Rev. David R. Covell, representing the National Council, presented the greetings of the Presiding Bishop to the convention.

The convention was formally opened Tuesday morning with a celebration of the Holy Communion. Following the Eucharist, Bishop Abbott read his annual address to the convention.

Reports showed that during the past year, distinct gains have been made all along the line in diocesan affairs. In spite of the severe drought experienced in Kentucky and the financial depression, the year past proved to be the third best year in the entire history of the diocese—the Church's program fund showing a surplus after all obligations to the national Church had been met. The budget for 1931 was approved and accepted in full.

A petition to be admitted into union with the convention from Grace and St. Peter's Mission, Irvine-Ravena, was read and granted.

On Wednesday evening, a delightful reception and dinner was given in honor of Bishop and Mrs. Abbott and Dean and Mrs. Sparling by St. Andrew's Church.

The convention adopted unanimously a resolution, expressing its appreciation of the fair manner in which the Bishop presided over its sessions and of his leadership and unstinted devotion to duty. The convention also pledged to him its affectionate and loyal support.

Deputies elected to General Convention: *Clerical*, the Ven. Theodore S. Will, Ashland; the Very Rev. Christopher P. Sparling, Lexington; the Rev. Franklin Davis, Danville; and the Rev. Robert J. Murphy, Versailles. *Lay*, Messrs. C. M. Harbison, A. C. Hunter, H. T. Soaper, and Charles H. Voige.

Alternates: *Clerical*, the Rev. Messrs. J. Wilson Hunter, Fort Thomas; E. W. Baxter, Frankfort; Thomas L. Settle, Harlan; and Frank E. Cooley, Newport. *Lay*, Messrs. C. C. Frische, J. W. Cheeseman, A. V. Stegeman, and George R. Huht.

MICHIGAN

Diocese Presents and Adopts Balanced Budget

DETROIT—By presenting and adopting a balanced budget, the ninety-eighth annual convention of Michigan met the grave situation due to shrinkage of income through the depression. The executive council had revised its plans in accord with the latest pledges of support, and had distributed the reductions throughout its budget, the

major portions being in diocesan work. The result was that the convention, instead of discussing a retrenchment in dollars, considered the value of the projects of the program and several thousand dollars of additional support were pledged from the floor. The diocese endorsed the plan to erect a Michigan building at Vorhees Industrial School for Negroes, a dormitory for boys, and work was immediately launched.

The convention adopted unanimously the recommendation of the special committee on the memorial to General Convention relating to the amendment of Canon XXIII, suggesting the amendment of the last clause in the proviso of the canon to read "or to prevent the Bishop of any diocese or missionary district from giving permission to Christian men, who are not ministers of this Church, to make addresses in congregations of this Church, on special occasions." The term "congregation of this Church" being considered as the gathering of the members of the Church for worship or other meetings according to the use or canons of this Church, other gathering of persons not being considered as included under the terms of the canon, as an example where the use of the church buildings are granted to some denomination in such an emergency as the loss of their own building by fire, or meetings devoted to community or special affairs.

The proposed memorial on the placement of the clergy was at the request of the special committee referred back to it for a year's additional study.

The annual address of the Rt. Rev. Herman Page, D.D., Bishop of the diocese, was given to a crowded Cathedral and was of the highest order.

The convention elected as deputies to General Convention: *Clerical*, the Rev. William D. Maxon, D.D.; the Very Rev. Kirk B. O'Farrell, D.D.; the Rev. R. W. Woodroffe, D.D.; and the Rev. A. S. Gill, all of Detroit. *Lay*, Messrs. Lewis H. Paddock, the Hon. H. S. Hubert, William T. Barbour, of Detroit; and Mr. George T. Hendrie of Birmingham.

Alternates: *Clerical*, the Ven. L. P. Hagger, and the Rev. I. C. Johnson of Detroit; the Rev. Charles L. Ramsey, Jackson; and the Rev. Henry Lewis, Ann Arbor. *Lay*, Messrs. H. S. Booth, Cranbrook; Charles B. Warren, Dudley W. Smith, and Sidney T. Miller, Detroit. Most of the officers of the diocese were re-elected for the year.

Over 600 persons from all parts of the diocese attended the convention dinner at the Masonic Temple addressed by the Rev. Dr. R. W. Patton, and featured with the songs of the jubilee singers of Vorhees School.

MISSISSIPPI

Bishop Carson of Haiti is Guest of Council

BILOXI, MISS.—The parish of the Church of the Redeemer was host to the 10th annual council of Mississippi, January 20th, 21st, and 22d.

At the opening service the Rt. Rev. William Mercer Green, D.D., Bishop Coadjutor of the diocese, delivered the annual council address.

The Rt. Rev. H. R. Carson, D.D., Bishop of Haiti, delivered two inspiring addresses.

The sum of \$10,000 was pledged to the National Council for the work of the Church as a whole.

The Colored Mission of the Redeemer, Greenville, was admitted into union with council. Interesting addresses were delivered by Deaconess Truesdale on the Order of Deaconesses: the Rev. J. Sutton on the Mississippi Children's Finding Home Society; and Miss Rebecca Miller

on Camp Bratton. Committees and officers were generally reelected.

Deputies elected to General Convention: *Clerical*, the Rev. Messrs. W. B. Capers, Jackson; Val H. Sessions, Bolton; C. E. Woodson, Vicksburg; and E. A. DeMiller, Biloxi. *Lay*, Messrs. E. H. Simpson, T. H. Shields, P. S. Gardiner, and T. W. Yates.

Alternates: *Clerical*, the Rev. Messrs. Duncan M. Gray, Columbus; E. R. Jones, Yazoo City; H. W. Wells, Laurel; and Joseph Kuehnle, Natchez. *Lay*, Messrs. R. H. Green, C. W. Wachefeld, E. L. Sykes, and A. C. Short.

The Rev. Joseph Kuehnle, chairman of the field department, made a very interesting and constructive report of the plans to raise \$5,000 for the purchase of a lot in Haiti.

NEVADA

Stress Importance of Proper Preparation for Marriage

RENO, NEV.—"In all my life I have never heard a sermon upon marriage." With these words the Rt. Rev. Thomas Jenkins, D.D., Bishop of Nevada, stressed in his annual address the importance of proper preparation for marriage, and enjoined upon his clergy the utmost care in administering this sacrament, especially to strangers.

The twenty-third annual session of the convocation of Nevada met in Trinity Cathedral, January 24th to 26th.

Some stirring words of the Bishop on the subject of a proposed bill to permit wide-open gambling in Nevada evoked a resolution of convocation condemning a status which had formerly caused much misery in this frontier commonwealth, and which was being speciously urged again under the contrast of "regulated" vs. "bootleg" gambling in a region where the Spirit of '49 is still alive.

Convocation harmoniously passed an extensive revision of the district canons, designed to adapt the administration of the Church to a region where climatic conditions will always cause the population to be sparse, and the missionary status of most congregations to be permanent.

Deputies elected to General Convention were elected as follows: *Clerical*, the Rev. M. J. Hersey of Carson City, with the Ven. Herbert Lawrence of Tonopah as alternate. *Lay*, Warren Flick of Lovelock, with the Hon. George S. Brown of Reno as alternate.

OKLAHOMA

Emphasize Need of Growth to Status of Diocese

TULSA, OKLA.—The need of growth to the status of a diocese was emphasized by Bishop Casady in his address to the thirty-seventh annual convocation of Oklahoma, meeting in Trinity Church, February 4th and 5th. The Bishop's address, presented at a largely attended service on the evening of the 4th drew attention to the marked progress of the Church in Oklahoma, as shown by new church buildings, an increased number of clergy, and a sharp advance in the number of communicants reported in the district.

Deputies elected to General Convention were: *Clerical*, the Rev. E. H. Eckel, Jr., rector of Trinity Church, Tulsa; and, *Lay*, the Hon. Preston C. West, Tulsa.

Alternates: *Clerical*, the Very Rev. James Mills, Oklahoma City; and, *Lay*, the Hon. L. W. Pratt, Tulsa.

Special addresses were delivered by the Very Rev. Edwin B. Woodruff, D.D., dean of Calvary Cathedral, Sioux Falls, S. D., and Captain Estabrook of the Church Army.

At the annual council of Church women, much attention was given to the raising of

the \$2,000 pledged by the district for advance work.

It was the best attendance of men and women ever recorded at a convocation in Oklahoma, and a spirit of enthusiasm prevailed throughout.

OLYMPIA

Designate St. Mark's Church,
Seattle, as Cathedral

SEATTLE, WASH.—The present financial depression caused the twenty-first annual convention of Olympia to face a critical situation. Only \$16,190 had been pledged toward a budget that originally totaled \$31,296. This condition was met by a forceful and pungent sermon from the Bishop at the opening service and by the passing of a resolution, that the diocese pledges to the National Council \$3,500 and adopts a diocesan budget of \$12,690.

The attendance was the largest in years, possibly because the meetings were held in the comfortable and convenient parish house of Trinity Church. The rector of Trinity, the Rev. Charles Stanley Mook, was reelected secretary and also piloted the convention through the mazes of a complete revision of the constitution and canons of the diocese. These designated St. Mark's Church, Seattle, as the Cathedral of the diocese and instituted a more equitable basis for the apportionments of the parishes and missions on a sliding scale according to the income of the smaller and larger churches. They also admitted women to the diocesan council.

A most interesting visit was paid to St. Mark's Cathedral, the massive first unit of the great church being constructed on the west bluff of Capitol Hill. This was under the guidance of the Very Rev. John D. McLaughlan, Ph.D., dean of the Cathedral. It was followed by a reception at the newly-acquired home of Bishop and Mrs. Huston a few blocks away.

The convention listened with great interest to reports of valuable work done by Mrs. Margaret Peppers, U. T. O. rural worker, and Miss Ruth Loaring-Clark, U. T. O. worker among students of the University of Washington.

Most committees and officers were re-elected.

Deputies elected to General Convention: *Clerical*, the Rev. Messrs. R. J. Arney, Kent; C. S. Mook, Seattle; R. F. Hart, Olympia; and E. B. Smith, Bellingham. *Lay*, Dr. E. W. Simpson, Bellingham; Ivan L. H. Hyland, Seattle; N. B. Coffman, Chehalis; and E. G. Anderson, Seattle.

Alternates: *Clerical*, the Rev. Messrs. J. D. McLaughlan, Ph.D., W. B. Turrill, and E. C. R. Pritchard, all of Seattle; and S. P. Robertson, Aberdeen. *Lay*, Messrs. H. B. Wilbur, C. C. Bronson, E. L. MacVicar, and Dr. Ira L. Neill, all of Seattle.

Delegates to provincial synod: the Rev. Messrs. S. H. Morgan, Seattle; W. G. Horn, Snohomish; George A. Wieland, S.T.D., Seattle; T. A. Hilton, Seattle; and Messrs. A. J. Quigley, H. C. Force, C. E. Wilkinson, and Dr. H. G. Rawlings.

SAN JOAQUIN

Discuss Work of Lambeth Conference
on Church Unity

MERCED, CALIF.—The work of the Lambeth Conference was discussed by the Bishop in his address at the twenty-first annual convocation of San Joaquin, held in St. Luke's Church, January 27th and 28th. Bishop Sanford dealt especially with the work of the Lambeth Conference for Church unity, both with the Orthodox Churches of the East, and the steps taken toward the reunion of the severed bodies of the West, by way of the United Church of South India.

The preacher of the convocation was

the Rev. F. B. Bartlett, field secretary of the National Council, who set forth the aims and problems of the Social Service Department. Carrying on the theme of Social Service, the addresses at the annual dinner dealt with the social and religious problems of the rural field. The Rev. C. H. Powell, of Bishop; the Rev. Chester Hill, of Sonora; and the Rev. Quincy Ewing, of Lindsay, vicars of rural fields which differ greatly in interests, made these addresses.

Beside routine, the work of the convocation was devoted to a survey of the entire rural field, which it is proposed to make this year, and finances. The problem of meeting the quota of the general Church program has become acute, and there was much discussion of the responsibility for the deficit.

A previous convocation had asked the department of finance to study the problem of endowment of the district, looking toward becoming a diocese, and the department reported a plan of raising an endowment by an insurance method. This plan was discussed, and referred back to the executive council, in an altered form, with power to act.

The following were elected to the General Convention: *Clerical*, the Rev. W. E. Patrick, Bakersfield, and *lay*, the Hon. Sidney L. Strother of Fresno.

Alternates: *Clerical*, the Rev. Seth C. Hawley, and *lay*, Frederick A. Eckstrom, both of Stockton.

SOUTHERN VIRGINIA

South Richmond Churches Ask for
Transfer to Another Diocese

NORFOLK, VA.—The petition from the Church of the Good Shepherd and St. Luke's Church in Manchester parish, South Richmond, requesting consent to the transfer of this parish to the diocese of Virginia was a matter of supreme interest and importance to the thirty-ninth annual council of Southern Virginia, meeting in Christ Church, January 27th and 28th. At the time diocesan lines were drawn this parish was outside the corporate line of the city of Richmond, but has since been annexed to Richmond, which is in the diocese of Virginia. In the discussion that followed the petition it developed that the consent of the Bishops of both dioceses is required. Bishop Thomson, in a masterly address which brought applause from the floor, withheld his consent on the grounds of the welfare of the diocese.

In his address to council, the Rt. Rev. A. C. Thomson, D.D., Bishop of the diocese, confined himself mainly to diocesan matters. In spite of the many hardships the diocese has suffered because of drought, hail storms, crop shortage, low prices, etc., there has been an increased spirit of loyalty and exhibitions of self-sacrifice that are really heroic. The decrease in the number of candidates for holy orders presents a problem calling for the appointment of a diocesan commission on the increase of the ministry. The Bishop urged the clergy to co-operate with this commission.

Council adopted a proposal to alter the charter of Chatham Hall so that it becomes a Church school at large rather than a diocesan institution.

Permission was given to Galilee Church, Virginia Beach, to add the words, "Bishop Tucker Memorial," to its name.

An inspiring address was made by the Rev. Floyd W. Tomkins, D.D., of Philadelphia, on The Minister and His Work.

A missionary service was held on the first night of council, speakers being the Rev. J. Hubert Lloyd, missionary from

A FINE RECORD

THE books of the Domestic and Foreign Missionary Society are being closed for the year 1930 with a balance on the right side of the ledger. Exactly what that balance will be will not be known until the final reports are received from the distant mission fields. The balance will be carried over into the income account of 1931 to help in meeting the budget for this year.

In spite of the fact that on December 1st there was due over \$1,000,000 on what the dioceses told the National Council to expect, almost all of this money was collected. Out of \$2,866,484 which the dioceses told us to expect and \$44,000 which was estimated as the result of special supplementary efforts, a total of \$2,910,484 there was collected the sum of \$2,884,420, or 99.1%.

Out of ninety-eight dioceses and missionary districts to which quotas were allotted, thirty-eight have paid 100% of their quotas and seventy-four have paid 100% or over of what they notified the National Council to expect. This compares with thirty-eight and eighty in the two classes in 1929.

The thanks of the Council are due to all who made possible this satisfactory result carried out under conditions of the most trying character.

Lewis B. Franklin,
Treasurer.

Japan, and the Rev. Norman E. Taylor, diocesan missioner and executive secretary.

The entire standing committee was re-elected. Col. W. W. Old, Jr., presented his resignation as treasurer of the diocese, having filled that office for seventeen years. The Rev. Norman E. Taylor, executive secretary, was elected treasurer to succeed Mr. Old. Other officers were re-elected.

Deputies to General Convention: *Clerical*, the Rev. Drs. William A. Brown, Portsmouth; H. D. Covington, Norfolk; E. R. Carter, Petersburg; and William A. R. Goodwin, Williamsburg. *Lay*, Col. James Mann, and C. W. Grandy, Norfolk; F. W. Darling, Hampton; and Col. W. W. Old, Jr., Norfolk.

Alternates: *Clerical*, the Rev. Messrs. J. R. McAllister, Dinwiddie; R. W. Trapnell, D.D., Norfolk; George O. Watts, Hampton; and E. Rufin Jones, Norfolk. *Lay*, Messrs. George B. Townsend, Petersburg; E. B. Hodges, Norfolk; T. W. Matthews, Portsmouth; and Iver A. Page, Norfolk.

LOTTA CRABTREE MEMORIAL WINDOW DEDICATED

CHICAGO—Little St. Stephen's Church, Chicago, was packed to capacity on Sunday morning, February 1st, when Bishop Stewart visited the mission for Confirmation and to dedicate several recent gifts to this unique "little church at the end of the road." Chief among the gifts dedicated was the Lotta Crabtree memorial window.

Bishop Stewart paid tribute to the work being done at St. Stephen's by the Rev. Irwin St. John Tucker, priest-in-charge, emphasizing that St. Stephen's stands for art and beauty in the work being carried on there. On the walls of the church are hung numerous paintings, poems, and works of sculpture. A painting given by a German princess, and a plaque, given by pressmen of a Chicago newspaper, also were blessed by the Bishop.

Archbishop of Canterbury Ill; Ordered To Take Rest for Several Months

Church Assembly to Consider Staffing of Parishes—Discovery at Priory in Hertfordshire

The Living Church News Bureau,
London, January 30, 1931]

THE MEDICAL ADVISERS OF THE ARCHBISHOP of Canterbury report that the Archbishop is suffering from severe fifth-nerve neuralgia. The fundamental cause of this is fatigue following overwork. In order to recover his health it will be necessary for the Archbishop to take a complete rest for at least three months. It will be recalled that the Archbishop was a year or more ago ill from duodenal ulcer. From this he made a complete recovery, and carried through the responsible duties incidental to the Lambeth Conference without difficulty, and until last month his health was excellent. His Grace may be assured of widespread sympathy and earnest prayers for his speedy recovery.

CONSIDER ORDINATIONS TO DIACONATE AND PRIESTHOOD IN SPECIAL CASES

Both houses of the convocation of Canterbury assembled on January 21st, at the Church house, Westminster. In the absence of the Archbishop of Canterbury, who, as stated, has been ordered three months' complete rest, the Bishop of London presided.

A most interesting report on the religious value of broadcast services was presented by the Bishop of Ely.

The Bishop of Chichester moved a resolution relating to the ordination to the diaconate and priesthood in special cases as follows:

"That his Grace the president be humbly requested to appoint a joint committee to inquire whether and in what way any such procedure as that proposed in the canon of the Protestant Episcopal Church in the United States of America, entitled, 'Of the Ordination of Deacons and Priests in Special Cases,' might be applied in the province of Canterbury in cases where a minister, who has not received episcopal ordination, desires to receive such orders without giving up or denying his fellowship or his ministry in the communion to which he belongs."

The motion was carried, and the proposal referred to a joint committee of both houses.

The Bishop of Winchester moved that a joint committee be appointed to consider the question of the Church Congress. Dr. Woods said that the Church Congress would not meet in 1931, as no diocese would receive it. The permanent committee of the Church Congress was dwindling away, and was badly attended. Most people were agreed that there were too many central gatherings nowadays, and there were plenty of other opportunities for the leaders of the Church to address gatherings or to make their sentiments known. It took up too much time of the bishop and the diocesan authorities. On the other hand, it provided a platform for speakers and stirred up interest in the diocese concerned. (A joint committee was appointed later.)

COMMEND REPORT ON CHRISTIAN DOCTRINE OF GOD

On Thursday in last week, in the Upper House of Convocation, the Bishop of Lon-

dou moved "That this House commends the Lambeth report on the Christian Doctrine of God to the careful attention of the province." In the course of his remarks, the Bishop said that there was current an extraordinary misrepresentation of the whole doctrine of Christ's Atonement, which was at the bottom of a great deal of the disbelief in and dislike of Christianity today. The resolution was eventually carried unanimously.

The question of the future of the Church Congress was referred to a joint committee of both houses.

MINISTRY OF THE SICK CONSIDERED

The Lower House considered the ministry of the sick, with special reference to the use of unction and laying-on of hands. The following resolution was unanimously adopted:

"That inasmuch as the primitive rites of anointing and laying hands upon the sick with a view to their spiritual benefit and bodily healing are in extensive and increasing use throughout this province, for the most part with full episcopal approval, and favorable recognition has recently been accorded to them by the Lambeth Conference, and seeing the parochial clergy greatly need guidance for the due and effective administration of these rites, this House respectfully petitions his Grace the president to appoint a joint committee to draw up and submit for approval a provisional service (or services) for unction and imposition of hands without unction, for temporary use in the province, until a permanent and fully authorized form can be issued under synodical sanction."

The unanimous adoption of the foregoing resolutions is a triumph for the Catholic party in the Lower House, for it shows that the Evangelicals have at last been won over to the Catholic view of the Sacrament of Unction, and the Church of England is moving, as a whole, in the right direction.

Although the Upper House knew quite well that the Lower House was debating this important question, and was about to send up a resolution, it separated without waiting for it, thus hanging up the whole matter until July.

STAFFING OF PARISHES TO BE CONSIDERED AT CHURCH ASSEMBLY

The spring session of the Church Assembly will open at the Church house, Westminster, on Monday, February 2d. The report of the commission on the staffing of parishes will be presented, and the Bishop of Southwark will move that the Archbishops of Canterbury and York be asked to request the diocesan bishops of the two provinces to write a pastoral letter to be read in all churches at one of the Ember seasons, stating the present position as to the supply of clergy, and calling on the clergy and laity to pray, work, and give for an increase in the ministry.

AT ST. MARY'S CHURCH, TRURO

At a Consistory Court on Friday, January 9th, the chancellor of the diocese of Truro (Sir Philip Baker-Wilbraham) granted a faculty for the removal of a pyx used for the reception of the reserved consecrated Elements in the parish church of St. Mary, Truro, which forms the south aisle of Truro Cathedral. A protest has been sent by the Bishop

of Truro to the Archbishop of Canterbury, as follows:

"As Bishop of Truro, I protest to your Grace against the action of my chancellor in putting a novel interpretation upon the Truro Cathedral Act of 1887.

"As dean of Truro, I protest on behalf of the chapter against the chancellor's claim to exercise jurisdiction in the Cathedral, as an intrusion into our area of responsibility, an invasion of our rights, and a usurpation of our authority.

"As your Grace's provincial court may later be invoked to override the chancellor's claim, I refrain from comment and content myself with entering these two protests."

NEW BISHOP OF WORCESTER APPOINTED

At last, a new Bishop of Worcester has been appointed. The Rt. Rev. A. W. T. Perowne, D.D., at present Bishop of Bradford, will succeed the late Dr. Pearce. During his term of office as Bishop of Bradford he has won great popularity in Bradford, where he has maintained friendly contact with the Free Churches. He has attracted attention in recent years by his sympathetic attitude toward spiritual healing.

The new Bishop will, it is understood, reside at Hartlebury Castle. It seems to be generally accepted that several distinguished ecclesiastics, to whom the see of Worcester was offered, were compelled for financial reasons, of which the maintenance of Hartlebury Castle was one, to decline the offer.

CANON CYRIL HEPHER DIES

There passed to his eternal rest last week, at the Close, Winchester, Canon Cyril Hepher, at the age of 58. Canon Hepher had been in failing health for the past year, and had been unable to undertake any outside engagements, but was able to keep about, and ministered at the Cathedral altar as recently as St. Stephen's Day, when he sang Mass. Canon Hepher was associated with the Life and Liberty Movement, and was singularly gifted as a spiritual leader. By his writings he has rendered great service to the Church. His *Fellowship of Silence* and *Fruits of Silence* have become standard works of reference for missionaries and teachers.

THE CHRISTIAN SOCIALIST CRUSADE

An organization bearing the title of the Christian Socialist Crusade has recently been established by a number of Labor members of Parliament and ministers of religion, with Mr. Lansbury, First Commissioner of Works, as chairman.

FOUNDER OF CHURCH ARMY HAS ANNIVERSARY

Prebendary Carlile, founder of the Church Army, celebrated his 84th birthday on Wednesday, January 14th, and at a luncheon at the Church Army headquarters a number of his fellow companions of honor joined with the Church Army and disabled ex-servicemen in paying tribute to his life and work.

ELECT NEW BISHOP

At a meeting in Perth of the clerical and lay representatives of the united dioceses of St. Andrews, Dunkeld, and Dunblane, it was decided to elect the Rt. Rev. E. T. S. Reid, Bishop of Glasgow and Galloway, as Bishop of St. Andrew's, Dunkeld, and Dunblane, in succession to the late Bishop Plumb. The appointment will have to be confirmed by the bishops of the Episcopal Church in Scotland.

GEORGE PARSONS.

Bishops of Armenian Church Meet For Election of a New Catholicos

Election of Real Political and Historical Importance—Church Accused of Obscure Heresy

L. C. European Correspondence
Cape Town, South Africa, December 19, 1930

IN THE COURSE OF THE PRESENT MONTH the bishops of the Armenian Church will be assembling at Etchmiadzin in the republic of Armenia to elect a new catholicos of that communion, in the place of the late holder of the office, Kivork (George) V, who died some months ago.

The fact is no mere matter of routine, but an episode of real political and historical importance. To begin with, Armenia is a Soviet republic, under the wing and protection of the far greater republic in Russia, and bound in fact, if not in theory, to trim her course in agreement with that of her greater neighbor. Therefore, if she is doing anything so important as the election of a catholicos, that will not be undertaken if Russia does not approve, and all the world knows that the allowing of free action to religious bodies is one of the last things that Russia is likely to approve in her own boundaries. The fact that she approves of it in Armenia, or at least tolerates it there, is therefore quite noteworthy, even if she, like the authorities in France, regards religion as only an article for export.

The reason that Russia has for this inconsistency we indicated, so far as it was in our power, in a previous article, but the fact gives one ground to hope that some day they may even permit a certain amount of freedom even in Russia—when they cease to fear the faith that they now persecute.

The fact that the Armenians are now electing a catholicos, instead of a Patriarch as most other churches do, gives the opportunity for a brief explanation of their history, for the exceptional title has a long history behind it—as have most things in that land.

Armenia was the first of all nations to make Christianity her national faith. Whether it be fact or no that St. Barnabas and St. Thaddaeus, of the band of the apostles, preached the faith there in the first century, there is no doubt that their national saint, Gregory the Illuminator, did his work among them early in the fourth century, half a generation before Constantine's conversion. How he, after a long period in prison, converted the persecuting King Tiridates, and the king ordered the people to follow his example and be baptized, are matters of history, as is the inevitable reaction that followed on that royal act of policy.

For our purposes it is enough to say that both king and saint had—or most firmly believed they had—a vision of the descent of Christ on a spot near the royal capital, and that the place was given at once for a church where the new bishop (Gregory had been consecrated by St. Basil of Caesarea) could have his throne, and was called “the Place of the Descent of the Only-Begotten,” or in Armenian, *Etchmiadzin*. Gregory became the Presiding Bishop, or Catholicos—the title of Patriarch was never used in Armenia, and indeed, at the time there was a catholicos in Armenia, was not yet in use for any throne, with the possible exception of the “Nestorian” Patriarch who had his seat

at Seleucia-Ctesiphon near Bagdad—and became the ruler of the first national Church in history.

DIVISION OF ARMENIAN KINGDOM

Subsequently, the Armenian kingdom was divided into at least three separate powers and naturally each king wished to have a catholicos of his own, to rule the church in his own borders. Hence the potentate who ruled at Van set up a catholicos of his own at Akhtamar, and he who in later days established a kingdom in Cilicia, set up another at Sis. The two latter catholicoses became merely titular with the passage of time and with various misfortunes, and remain so—if they are even as much as that—to this day. “The Place of the Descent of the Only-Begotten” has survived all trials, and still remains the center of the Armenian Church, and for all spiritual purposes, the center of that much tried race itself. A Cathedral that contains within itself the little shrine where once the “Illuminator” worshipped, a patriarchal palace and monastery, built round one of the few courts in the world that can boast that it outdoes the great court of Trinity College, Cambridge; a great printing press that produces works in that Armenian alphabet that few know outside the nation itself, but which those who do know declare to be the most complete scientifically in all the world, that is Etchmiadzin. There the leading bishops of Armenia have been buried for sixteen centuries, and there among them—let us give the Armenian due credit for a hospitality that not many nations would have shown—an English ambassador to Persia who died on his duty, and was given a prince's burial here.

The Armenian Church is styled heretical as an inheritance from bad old times. When Byzantine authority was trying to make the whole Christian world Greek as a natural corollary to its obedience to the Emperor of Constantinople, any nationality that would not accept Greek dictation was apt to be called heretical and might take up any theological catchword that was not in favor at Constantinople, and then hold to it as a standard of its own national independence. It is this fact that explains the amount of passion roused by such very abstract questions as those discussed in the “Christological controversies,” and the abiding nature of the schisms roused by them. It was not so much obscure points of theology that men fought over, even if they were the devices that men inscribed on their banners. What was really at stake was national existence, Armenian and Syrian and Egyptian against Greek.

The Orthodox Church has learned wisdom with the ages, and unlike her western sister, is not ashamed to confess a blunder. Thus, she has now fully accepted the principle of “autocephalous national churches” as part of her system, and it is to be hoped that in a few years the ancient schisms that were caused by the denial of this principle may be healed by its acceptance.

CHURCH ACCUSED OF HERESY

Meantime, the Armenian Church stands accused of an obscure heresy, known as “apthartodoctetism.” That incomprehensible name means that they are accused of teaching that the humanity of our

Lord was in some sense unreal, or made unreal by being absorbed into the Divinity.

The accusation is not justified, as is sufficiently proved by the fact that the Armenians have been at some pains to insert into the Nicene Creed as they recite it—for with them as with us the wording of the Creed as it left the council has undergone change in the course of time—words that are expressly contradictory of the very heresy that they are accused of teaching. They declare that the Son “was incarnate and was made Man, being body, soul, and spirit and the whole being of man,” and add later after the clause, “He ascended into Heaven,” the further words “in that body.” However, as we in the Church of England have occasion to know, the clearest assertion of a doctrine does not always prevent you from being accused of denying it, by those who are desirous to find fault. Now, the bishops of the Armenian Church come together to select from among themselves one worthy to preside over their venerable Church. He who has to rule over what is par excellence the Martyr Church takes that office knowing that he has to bear a heavy burden and one that may lead to martyrdom itself. At least the prayers of all Anglicans—that Church to all of whose sons Armenians have always extended full right of intercommunion, if only they would take advantage of them—will be with the Church of Armenia in its momentous choice.

W. A. WIGRAM.

TO BUILD MEMORIAL GUILD HALL AT WATERTOWN, WIS.

WATERTOWN, WIS.—Ground was broken on February 3d for erection of a \$15,000 guild hall for St. Paul's Church. The building will be a memorial to Miss Alice Hawkins, funds having been created for that purpose several years ago by bequest of her brother, George Hawkins, former treasurer of the parish. As the funds were never quite sufficient, the building has been deferred until the present time. The original bequest has been increased by gifts from other persons, and it is now possible to take advantage of low building costs and complete the structure entirely free of debt.

St. Paul's parish is one of the oldest in Wisconsin, having been founded in 1845. The erection of the new building will complete the group consisting of church, rectory, and chapel. For over a generation, this parish has been looking forward to the guild hall, plans having been put under way and dropped several times in the past.

The building project is being rushed to completion under direction of the Rev. Don M. Gury, who became rector of St. Paul's a year ago upon completion of his theological training at Nashotah House. The dedication will be held late in May.

CHURCH CONGRESS TO MEET IN CINCINNATI

NEW YORK—The 1931 annual meeting of the Church Congress will be held in Cincinnati, Ohio, April 28th to May 1st. The Rev. Dr. Frank H. Nelson, rector of Christ Church, is in charge of local arrangements.

The program promises to be of more than usual interest since it calls for discussion of the Russian situation in the light of Christianity—Christians and the New Morality—The South India Scheme—and whether the clergy is being made such use of as to be of the greatest value to the Church.

Lost in Coronation Gulf Region of Arctic, Missionary Undergoes Severe Hardships

Archbishop of Rupert's Land Retires — Appoint New Chancellor for Toronto

The Living Church News Bureau
Toronto, February 5, 1931

DETAILS OF THE SEVERE HARSHIPS undergone by the Rev. J. H. Webster, one of the Church's missionaries among the Eskimos, who was lost for almost a week in the Coronation Gulf region of the Arctic, have just been disclosed by the radio branch of the Department of Marine at Ottawa. In weather that ranged from 30 to 40 degrees below zero, the missionary wandered, lost, until finally discovered by a native Eskimo when he was nearly prostrated from starvation and exposure.

For five days he had no food; his dogs had broken loose or had separated from him. He is now recuperating at the government radio station at Coronation Gulf, and is reported to be well on the way to recovery.

On Saturday, January 24th, the missionary left Coronation Gulf, where he has a small church, to visit scattered bands of Eskimos in the sealing camps. His first stop was to have been a camp only ten miles distant. On Sunday afternoon his lead dog, still harnessed, trotted into the Eskimo camp, and searching parties went out to find the Rev. Mr. Webster. Constable Parsloe of the Royal Canadian Mounted Police and Dr. Martin, both stationed at Coronation Gulf, joined the search on Tuesday, but it was not until Thursday that an Eskimo, Delrytuk, found the missionary.

It then was established that he missed the Eskimo camp on Saturday, and, when his sled encountered particularly rough ice on Sunday, his lead dog broke loose. He then set out to catch the dog, but became lost. From then until Thursday night he wandered without food. Sleeping in snowbanks at night, he staved off severe frost bites. Finally, on Thursday night, he came to familiar territory, about eighteen miles from his starting point. He set out for the government station, fell exhausted in the snow, went back to a small sealing camp, and again fell exhausted. It was at this timely point that the Eskimo discovered him and took him back to safety, warmth, and food.

This incident illustrates alike the dangers and the courage of those engaged in extending the Kingdom in the lands of the frozen north.

RETIREMENT OF THE ARCHBISHOP OF RUPERT'S LAND

The resignation of the Most Rev. S. P. Matheson as Archbishop of Rupert's Land took effect on January 31st, concluding a fifty-seven year period of active ministry. Last Sunday at the celebration of Holy Communion at St. John's Cathedral, Winnipeg, an illuminated address was presented and read on behalf of the diocese.

CHANCELLOR APPOINTED FOR TORONTO

The Bishop of Toronto has announced the appointment of David Thorburn Symons, Esq., K.C., B.C.L., as chancellor of Toronto in succession to the late Dyce W. Saunders, K.C.

Among other Church activities he was for some years warden of the Church

of the Redeemer, and later of Grace Church on the Hill, and at the present time represents the latter as lay delegate to the synod. He is vice-president of the Bishop Strachan school, and vice-chairman of the executive of Trinity College. Mr. Symons is the senior member of the law firm of Symons, Heighington, and Shaver.

CHILDREN'S CORNER AT CHRIST CHURCH CATHEDRAL, VICTORIA

The children of British Columbia contributed liberally to the building of the baptistry and children's arch at Christ Church Cathedral, Victoria. Recently Dean Quainton opened and blessed a children's corner. Deaconess Margaret Robinson (diocesan field worker for religious education) was then asked to explain the purposes and use of a children's corner.

The corner was decorated for Christmas so had a small Christmas tree, which sheltered a beautiful figure of the Infant Christ, brought from England by the Bishop and Mrs. Schofield for this use. Another statue of the Christ Child was given to Mrs. Schofield for the corner by the guild of "Watchers and Workers" in England. The books were given by Deaconess Robinson.

WARDEN FOR SIXTY-ONE YEARS

Hearty congratulations were extended to the Hon. Colin Inkster, first sheriff appointed in Manitoba, when he was elected minister's warden for the sixty-first consecutive year at the 110th annual meeting of St. John's Cathedral, Winnipeg.

BEAUTIFUL DOORWAY AT ST. GEORGE'S CHURCH, ST. CATHARINES

The beautiful new doorway of St. George's Church, St. Catharines, has been formally dedicated by the Bishop of Niagara in memory of Col. William Hamilton Merritt and Catherine Nina Merritt.

The new entrance to the church, which blends appropriately with the architecture of the church, was given by Miss Emily Lena Merritt of Toronto, in memory of her brother and sister.

NEW CANON APPOINTED BY ARCHBISHOP OF HURON

The Rev. C. E. Jeakins has been appointed by His Grace, Archbishop Williams, to a canonry of St. Paul's Cathedral, London.

Canon Jeakins was born in Yorkshire, fifty-one years ago but came to Canada as a young lad. For the past seventeen years he has been rector of St. Jude's Church, Brantford.

INTERESTING DEVELOPMENTS IN CALGARY

At Calgary a new diocesan clerical library has just been formed. Numerous friends have contributed books to the shelves and many of the clergy have added worthwhile gifts from their own libraries. The aim is to place each month in the hands of each clergyman a book which will be inspirational and generally helpful.

A Calgary diocesan chain of prayer has been established, a Sunday being given to each parish. A nicely printed prayer calendar has been sent out by the archdeacon's committee and is already in use, binding all together more closely and more prayerfully in the common task.

BISHOP OF CALGARY TO CONDUCT MISSION IN WINNIPEG

For the past year the parish of All Saints', Winnipeg, has been preparing for a parochial mission, and is now looking forward to the commencement of it as a real time of spiritual help and development. The mission is to be held during the first full week of Lent, and the Bishop of Calgary has kindly promised to be the missioner.

A FAITHFUL PARISH PRIEST

Marking the completion of eight years with the parish of St. Cyprian's, Montreal, the congregation went on record at the annual vestry meeting with a resolution showing the warmest appreciation of all that had been accomplished by the Rev. Dr. D. V. Warner during that period as rector.

HOLD FUNERAL SERVICES FOR DEAN LATHROP

SAN FRANCISCO—In the presence of a congregation which more than filled the Church of the Advent, the funeral services were held on Monday, February 2d, for the Rev. Charles N. Lathrop, D.D., who died in St. Luke's Hospital on January 29th. In the sanctuary were the Rt. Rev. Edward L. Parsons, D.D., Bishop of the diocese; the Rev. Edgar F. Gee, rector of St. Peter's Church, Oakland; the Rev. W. R. H. Hodgkin, D.D., rector of St. Mark's Church, Berkeley; and the Rev. W. W. Jennings, rector of St. Luke's Church, San Francisco, beside the sacred ministers of the solemn Requiem, who were the Rev. Kenneth A. Viall, S.S.J.E., rector of the Church of the Advent; the Rev. B. B. Brown of the Advent; and N. T. Cook.

Bishop Parsons read the opening sentences of the burial office; the psalms were read by the Rev. Dr. Hodgkin and the Rev. Mr. Jennings; the Rev. Mr. Gee read the lesson; and the concluding prayers and the Creed were said by the Bishop. A solemn Requiem followed. Including the clergy in the sanctuary, there were about twenty-five priests present. Many of the clergy who otherwise would have been present were prevented by their duties from paying their last respects to Fr. Lathrop. The interment was at Mountain View Cemetery, Oakland, in the plot where Father Lathrop's mother and father are also buried. The rector of the Church of the Advent officiated at the grave.

ADVANCE WORK PROJECTS

ADVANCE WORK projects accepted up to January 19th total just \$1,000,000 in value. This includes recent acceptances by the dioceses of Albany, Long Island, and New York. The whole program calls for \$1,550,000. Of the projects so far accepted, eighty-one dioceses have taken items totaling \$888,300; seven diocesan branches of the Woman's Auxiliary have taken items totaling \$96,500. This does not include a number of Auxiliaries which are working for definite portions of the projects taken by their dioceses. Three parishes have projects totaling \$12,700, and the Girls' Friendly Society has one for \$2,500, a building for a rural mission in the diocese of Oregon.

Of the 142 projects accepted, sixty-four are in domestic fields; sixty-two in extra-continental, foreign, or Latin America fields; and sixteen are among the schools of the American Church Institute for Negroes.

Bishop Manning of New York Denounces Compromise in Cathedral Sermon

Seminarians to Study Social Problems—Two Lenten Lists—Other Items

The Living Church News Bureau
New York, February 7, 1931

PREACHING AT THE CATHEDRAL OF ST. John the Divine last Sunday morning the Bishop of the diocese took as his theme, Christ the Light of the World. He declared that Jesus of Nazareth is the supreme spiritual influence of the world because His claims are true and that we know in our souls that they are; because He gives us the perfect ideal of human life; and because He is the Son of God and speaks with divine authority.

In his enlargement upon the subject of Christ as the perfect ideal of human life, Bishop Manning's remarks were reminiscent of the recent controversy here. He declared that "if we stand with Christ we can make no compromise with those who are seeking to destroy and break down the sacredness of marriage and the home, the standards of sexual purity, and those holy ideals of the relation between man and woman which He has given us. . . . There is in His gospel nothing of that blasé tolerance, that moral pacifism, which has no deep conviction and sees no difference between right and wrong. . . . And we have no right to stand silent or neutral in the fight between good and evil. Jesus Christ stands, and His gospel stands, not for peace at any price but for righteousness at any cost."

SEMINARIANS TO STUDY SOCIAL PROBLEMS UNDER C. L. I. D. AUSPICES

The annual Washington's Birthday meeting of the Church League for Industrial Democracy is to be expanded this year into a week-end series of conferences, Church services, and a luncheon meeting, especially to bring together the several groups in our eastern seminaries who are making a special study of the social implications of Christianity. The conferences are to be held at the General Seminary here in New York, and the religious services at St. Peter's Church, West 20th street. Of interest to the public is the service to be held at 4:00 o'clock on Sunday, the 23d, in St. Peter's, at which Fr. Huntington, O.H.C., has been invited to speak. The final meeting will be at 1:00 o'clock Monday at the Fraternity Club's building when the chief speaker at the luncheon will be Canon Davey of Liverpool Cathedral. While a portion of this schedule is for seminarians, to the service at St. Peter's Church and to the Monday luncheon are invited those who are concerned with the application of Christian principles to our present social problems. Among those participating in this week-end series of meetings are Dean Ladd and the Rev. Fleming James of Berkeley Seminary, Prof. Norman Nash of Cambridge; the Rev. Alexander Zabriskie of Alexandria; Miss Vida D. Scudder, the Rev. C. H. Collett of the National Council, and the Rev. William B. Spofford, executive secretary of the Church League.

TWO LENTEN LISTS

Two city churches, always very popular with those able to attend Lenten



TO DIRECT DEPARTMENT OF
SOCIAL SERVICE

Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop of New York, who will devote part of his time to directing the national Social Service Department, pending the election of a successor to the late Dr. Lathrop.

noonday preaching services, have announced the visiting preachers for this year. Those who are coming to the Church of the Transfiguration, each for a week and in the order given, are: Fr. Hughson, O.H.C., the Rev. Wolcott C. Treat of Westfield, Mass.; Bishop Fiske, Bishop Mikell, Fr. Spence Burton, S.S.J.E.; and Fr. Huntington, O.H.C., through Holy Week including Good Friday. At St. Paul's Chapel, Broadway and Fulton street, the following are scheduled: The Rev. Professor Edwards of St. Stephen's College, February 18th through the 20th; and each for a week, the Rev. Julian D. Hamlin, Fr. Huntington, O.H.C., the Rev. Gregory Mabry, the Rev. Dr. C. S. Hutchinson, the Rev. Franklin Joiner, and on March 30th through April 1st, the Rev. Floyd W. Tomkins, Jr.

ITEMS

Bishop Gilbert will, with the concurrence of the Bishop of the diocese, devote part of his time for the present to directing the Social Service Department of the National Council, pending the election of a successor to the late Dr. Lathrop.

Bishop Creighton was the speaker last Tuesday morning at St. Bartholomew's community house before the monthly meeting of the diocesan Woman's Auxiliary to the National Council.

The Rev. Charles Thorley Bridgeman, a presbyter of this diocese and a canon of St. George's Cathedral, Jerusalem, where he is in residence, has had conferred upon him by the Greek Patriarch of Jerusalem the Order of the Holy Sepulchre.

On Sunday afternoons at 4:00 o'clock in Ascension Memorial Church, West 43d street, near Eighth avenue, services are held under the auspices of the Hebrew-Christian Publication Society, of which B. A. M. Schapiro is the director.

Between 100 and 150 people, former parishioners of St. Chrysostom's Chapel of Trinity parish, met on January 27th, St. Chrysostom's Day, as is their annual

custom, for a reunion and dinner. The meeting was held at St. Clement's Church, West 46th street, with which parish the congregation of St. Chrysostom's was merged some years ago. The Rev. Dr. F. H. Sill, O.H.C., presided. The Rev. Dr. Stetson, rector of Trinity parish, the Rev. L. E. W. Mitchell, rector of St. Clement's, and the Rev. James B. Sill of Rutherfordton, N. C., were among those present.

The rector of Grace Church and Mrs. Bowie have announced the engagement of their daughter, Miss Jean, to the Rev. Theodore H. Evans, rector of Christ Church, Tuscaloosa, Ala.

The rector of St. John's Church, Yonkers, and Mrs. Newell have announced the engagement of their daughter, Miss Helen, to John Cannop Thirwall, Jr., of New York and White Plains.

The National Church Club for Women will have, this year, two Lenten courses of lectures. One will be conducted on Wednesday afternoons in the club lounge by the Rev. John A. Richardson of the General Seminary faculty on the subject of Ancient and Modern Heresies; the other by the Rev. Dr. Frederic S. Fleming of Intercession Chapel on Friday afternoons at 5:00 o'clock in St. Thomas' Church, his subject: Prayer Book Ideals.

A public tribute to the life and ministry of the Rev. Johan Gottfried Hammarsköld was expressed at a meeting held recently in St. John's Church, Yonkers. Dr. Hammarsköld has been in charge of the Swedish congregation of St. Johannes in the Yonkers' parish. That work is now discontinued because the people desire to attend the English service. Dr. Hammarsköld will remain an honorary member of the staff at St. John's. Bishop Manning and a large group of local clergy were present on the occasion of honoring him. In behalf of the eight parishes of Yonkers the Bishop presented the retiring vicar with a purse of gold of over \$500.

During the prevailing period of hard times St. Augustine's Chapel, East Houston street, the Rev. George LaPla Smith, priest-in-charge is serving a free supper to some fifty children of the congregation late in the afternoon of every school-day.

HARRISON ROCKWELL

REBUILD PREVENTORIUM AT MISSION HOME, VA.

MISSION HOME, VA.—The work has been begun on the rebuilding of St. Anne's Preventorium for Tubercular Mountain Children which was destroyed by fire early in December.

The plans provide for the erection of two buildings of stone and as fireproof as possible, one a pavilion with fifteen beds for boys. The dining room for the whole institution will be erected in connection with the girls' pavilion. A sufficient sum (\$12,000) is in hand to erect the girls' pavilion and the dining room, and the contract has been let for the construction. The sum of \$8,000 more will be required to erect the boys' pavilion.

BECOMES SECRETARY GENERAL PRO TEM OF C. B. S.

WEST ORANGE, N. J.—The Rev. W. M. Mitcham of All Saints' Church, Orange, has been appointed secretary general *pro tem* of the Confraternity of the Blessed Sacrament, with address at 242 Gregory avenue, West Orange. Fr. Mitcham succeeds the late Rev. John W. Crowell who died recently at Newport, Vt.

Lenten Season to Bring Interesting Preachers to Boston Pulpits

Church Social Agencies Open Penny-Wise Thrift Shop—Reunion of Fleur-de-Lis Camp

The Living Church News Bureau
Boston, February 1, 1931

THE LENTEN SEASON WILL BRING AS usual a list of interesting preachers to Boston pulpits. Bishop Sherrill will preach in St. Paul's Cathedral on Ash Wednesday and, following him, will be:

February 23d-27th, the Rev. Dr. James Gordon Gilkey of Springfield; March 2d-5th, the Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado; March 6th, the Rev. Arthur Lee Kinsolving, Boston; March 9th, the Rev. C. Leslie Glenn, Cambridge; March 10th-13th, the Rev. Dr. John Rathbone Oliver, Baltimore; March 16th-20th, the Rev. Dr. Bernard Idings Bell, St. Stephen's College; March 23d-27th, the Rt. Rev. John T. Dallas, D.D., Bishop of New Hampshire; March 30th-April 2d, Canon Davey of Liverpool, England.

The Sunday evening preachers at the Cathedral during the next two months will be: February 8th, the Rev. Dr. Elwood Worcester; February 15th, the Rev. Walter Gray of St. John's Church, Hartford; February 22d, the Rev. Carroll Perry of Ipswich; March 1st, Bishop Johnson of Colorado; March 15th, the Rev. Gardner Monks of the Lenox School; March 22d, the Rev. Dr. Howard Chandler Robbins of the General Theological Seminary, New York.

Trinity Church will welcome as guest preachers: February 23d-25th, the Rev. Gardiner M. Day of Williamstown; February 27th, the Rev. Dr. Raymond Calkins of Cambridge; March 2d-6th, the Rev. Arthur B. Kinsolving, II, chaplain of the U. S. Military Academy at West Point; March 9th-11th, the Rev. C. Leslie Glenn of Cambridge; March 12th-13th, Coleman Jennings, layman and banker of Washington, D. C., and one of the founders of Toc H, in this country; March 16th-18th, the Rev. Dr. Richard Roberts of Toronto, Canada; March 19th-20th, the Rev. Dr. Arthur B. Kinsolving of Baltimore; March 23d, the Rev. Frederic C. Lawrence of Cambridge; March 24th-26th, the Rev. Philip Jensen of the Garrison Forest Church in the Green Spring Valley near Baltimore; March 27th, the Very Rev. John Moore McGann; March 30-31st, the Rt. Rev. Samuel B. Booth, D.D., Bishop of Vermont; April 1st, the Rev. Dr. Edward T. Sullivan of Newton; April 2d, Bishop Sherrill.

"Conversations" on Personal Religion will be held by the Rev. A. L. Kinsolving of Trinity on Wednesday evenings during Lent. The informal gathering which all members of the parish and their friends are invited to attend will join with the rector in discussion and study of the New Testament.

A PENNY-WISE THRIFT SHOP

The Penny-Wise Thrift Shop is the name of a new venture in which the House of Mercy, the Church Home Society, and the Episcopal City Mission are joining forces. Located at 235 Huntington avenue, this shop offers attractive "rummage" at attractive prices and specializes in clothes, jewelry, bric-a-brac, and small articles of furniture. That a Thrift Shop can be a proven success is shown by the five years' record of the original Thrift Shop sponsored by five other charities of the city. The board of directors and manager of the Thrift Shop have been a source of encouragement and help to those of the Penny-Wise Thrift Shop, and the hope is that happy purchasers will make equally happy three most worthy Church social agencies.

REUNION OF CAMP FLEUR-DE-LIS

The reunion of the Fleur-de-Lis Camp will be held tonight, beginning with a banquet at 5:30 p.m., since some attending

are quite little girls. A feature of the occasion will be "A Day in Camp," when twenty-two girls will each make a two-minute address on some particular feature of a day in camp. There will be movies, good ones, of last summer in this truly diocesan camp for girls. Then around the big fireplace of the Women's Republican Club, honors will be awarded and the evening will close with the lighting of the three candles typifying the Fleur-de-Lis ideals of Purity, Loyalty, and Service.

CONSTRUCTION WORK DONE AT ST. PAUL'S, BROCKTON

During the twenty-two years the Rev. David B. Matthews, D.D., has served as rector of St. Paul's Church, Brockton, the following construction work has been

thought shows that a response would not only help the Old North Church but aid some men in keeping employment as building wreckers.

MISCELLANEOUS

Candlemas Day was observed at the Church of the Advent by the blessing of the candles and solemn procession last Sunday evening on the eve of the feast. The Rev. Albion Charles Ockenden, rector of St. John's Church, Northampton, and promoter of a very fine piece of work among the students of Smith College, was the preacher.

Bishop Sherrill gave the second in a series of three lectures on religious education in Dorchester Temple last Tuesday evening. His subject was Spiritualizing Personality, and a fifteen minute question period followed. This series of lectures, by three leaders in religious life, is sponsored by the churches of the community and the Dorchester Young Men's Christian Association.

A window in memory of the Rev. Mur-

ATTEND CHURCH SERVICE LEAGUE MEETING OF MASSACHUSETTS

Standing, left to right: Bishops Burleson, Sherrill, Remington and Creighton. Seated: Bishop Lawrence and Bishop Babcock. (See THE LIVING CHURCH, January 31, 1931.)

(Photo courtesy Boston Transcript.)



done: building of a rectory; enlarging the church, and adding chapel, choir room, vestry, and chancel; building of a hall and a study; building (last year) a very convenient and ample parish house; completing the west porch. In addition to this improvement in the group of St. Paul's Church buildings, the parish started St. Andrew's Mission in the northern end of Brockton and that mission has flourished and is now numbered among the diocesan missions.

FUNDS NEEDED AT OLD NORTH CHURCH

Little more than half of the necessary \$7,000 is now in hand for the initial purchase of the first tenement marring the precincts of that national heritage, the Old North Church on Salem street. Fortunately, the option has been extended until one more effort may be made to start the carrying out of a plan sponsored by Bishop Slattery some years ago. If the little tenement is purchased with a mortgage still resting upon it, no work can be started until the mortgage is discharged. Times are bad for an appeal such as this, it is recognized, yet a little

ray Wilder Dewart was dedicated in the Church of the Epiphany, Winchester, last Sunday afternoon.

The *Confab*, publication of the Church Periodical Club of this diocese, has begun the eighteenth year of its publication. To the extent of the 500 copies of each issue, it serves to keep parish secretaries in touch with the diocesan headquarters and also to give some publicity to the work of the club especially through the medium of printing interesting letters from the club's beneficiaries.

On St. Blasius' Day, February 3d, there was the customary blessing of throats after the two low Masses in the Church of St. John the Evangelist. The rite was duplicated on the evening of February 5th.

ETHEL M. ROBERTS

THE OLDEST American mission in China, says *The Good Work*, a Roman Catholic paper, is at Yeungkong, on the southern coast below Hongkong. The date of its establishment is not given, but there are many Roman Catholic communities in China over one hundred years old.

Arrange Schedule for Noonday Services During Lent in Pennsylvania

New Park to Adjoin Christ Church
—Liberal Conference Meets at St. Stephen's Church

The Living Church News Bureau,
Philadelphia, February 7, 1931

AN INTERESTING SCHEDULE OF PREACHERS, including seven bishops and many clergy from other cities, has been arranged for the noonday services which will begin on Ash Wednesday and continue throughout Lent.

These services will be held in Christ Church, St. Stephen's Church, and in the Garrick Theater, at 12:30 each weekday, and will last half an hour. The services in the Garrick Theater are conducted by the Brotherhood of St. Andrew, and are intended particularly for business men, the lower floor of the theater being reserved for men.

The preachers for the first few days will be as follows:

ST. STEPHEN'S CHURCH:

February 18th: The Rt. Rev. Thomas J. Garland, D.D., Bishop of Pennsylvania.
February 19th: The Rt. Rev. Frank William Sterrett, D.D., Bishop of Bethlehem.
February 20th: The Rev. Carl E. Grammer, S.T.D., rector, St. Stephen's Church.
February 21st: The Rev. Robert O. Kevin, Ph.D., assistant, St. Stephen's Church.

GARRICK THEATER:

February 18th: The Rt. Rev. Francis M. Taitt, D.D., Bishop Coadjutor of Pennsylvania.
February 19th: Bishop Garland.
February 20th: Bishop Taitt.
February 21st: The Rev. Henry S. Paynter, rector, St. Barnabas' Church, Philadelphia.

CHRIST CHURCH:

February 18th: The Rev. Louis C. Washburn, S.T.D., rector of Christ Church.
February 19th and 20th: The Rt. Rev. G. W. Davenport, D.D., Bishop of Easton.
February 21st: The Rev. Thomas Burgess, D.D., rector, All Hallow's Church, Wynnote, Pa.

In addition, there will be noon services each Tuesday, Wednesday, Thursday, and Friday in St. James' Church, at 12:30. The Rev. Dr. Joseph Fort Newton will preach every Wednesday. Dr. Newton will also preach on Ash Wednesday evening in St. Matthew's Church.

NEW PARK TO ADJOIN CHRIST CHURCH

For the first time in 150 years, the north side of Old Christ Church can now be seen. Several old brick buildings, which have stood on the plot of ground just north of the church for years, have been demolished by the city, leaving an open space, on which the park commission will create a garden of remembrance as a fitting approach to the tomb of Robert Morris, treasurer of the Revolution, who is buried in the churchyard.

The new park will also adjoin the Christ Church Neighborhood House, directly west, the working center of the church, where social service work among the people of the water front section has been carried on for the past twenty years. This house is proving a beneficent haven for increasing numbers in this time of unemployment.

The Rev. Louis C. Washburn, D.D., is the present rector of Christ Church.

LIBERAL CONFERENCE AT ST. STEPHEN'S

The immediate establishment by the Church of clinics, where young people could get pre-marital advice and modern information on the subject of sex, was

urged by the Rev. Lester L. Riley at one of the meetings of the fifth Septuagesima Conference of Liberals which was held at St. Stephen's Church, February 2d and 3d. He also advocated the marriage ceremony by both Church and State.

The Rev. Dr. Alexander G. Cummins recommended the privilege of "recalling" bishops whose teachings are contrary to those of the Church. The Rev. Dr. Carl E. Grammer urged a change in the twenty-third canon, which would enable any priest-in-charge to invite a minister of

LONG ISLAND NOTES

The Living Church News Bureau,
Brooklyn, February 5, 1931

ANOTABLE SERVICE WAS HELD IN CHRIST Church, Brooklyn, last Sunday evening, in memory of the late Bishop Darlington of Harrisburg. Dr. Darlington was rector of Christ Church for twenty-three years, and was consecrated Bishop in this church. It had been intended to celebrate the Bishop's twenty-fifth anniversary in the episcopate, but his death last fall made it necessary to change the plan. Some 200 people came together for the memorial service, many of whom were former parishioners of Christ Church in the days of Dr. Darling-



**CELEBRATE
CENTENNIAL
OF DIOCESE**

Scene at Thanksgiving Service at Christ Church, Mobile, Ala., when the diocese celebrated its centenary, January 24th to 26th. (See *THE LIVING CHURCH*, February 7th.)
(Photo The Overby Studio.)

another denomination to occupy his pulpit without episcopal permission.

The Rev. Robert Norwood preached at the conference devotional service, which was held in St. Stephen's at noon on Wednesday.

THE CHURCH MISSIONARY CALENDAR

The 1931 Church Missionary Calendar, which represents under one cover every missionary district of the American Church, is now ready for distribution at the Church house. The calendar devotes one week to each missionary district, giving information and prayer by the Bishop of that district, with a directory of missionaries supported by the National Council in dioceses and missionary districts. Its purpose is threefold: (1) to disseminate missionary information; (2) to secure systematic and intelligent prayer for missions; and (3) to help the Church carry out her program.

QUIET DAY FOR CLERGY TO BE HELD

A quiet day of the bishops with the clergy of the diocese will be held on Monday, February 16th, in Holy Trinity Church. The day will begin with the service of Holy Communion.

ELEANOR ROBERTS HOWES.

ton's rectorship. Bishop Larned presided, and the preacher was Bishop Cook of Delaware. Beside the rector of the parish, the Rev. William S. Chase, ten or twelve clergy were present. Mrs. Darlington and other members of the late Bishop's family were present.

The neighborhood of Christ Church has greatly changed since the days of Dr. Darlington's rectorship, and an endowment seems to be the only possible way to perpetuate the church in its present surroundings. An effort is being made to raise a suitable endowment, as a memorial to Bishop Darlington.

PLOT BOUGHT AT SUNNYSIDE

During the past week a plot of ground was purchased for All Saints' Mission in Sunnyside. The plot is a hundred feet square, on 46th (Bliss) street near 43d (Foster) avenue in that part of Long Island City lying south of the Sunnyside yards of the Pennsylvania railroad, at the mouth of the tubes. This section of Queens Borough has developed very rapidly in recent years, and has become a fine residential neighborhood. The mission there, under the care of the Rev. Victor Loope, has made good progress, though retarded by the fact that their place of worship was a public hall. The

purchase of a plot is a long step in advance, and the congregation is greatly heartened. Of the purchase price, \$36,000, the congregation has pledged \$20,000.

EPIPHANY TWENTY-FIVE YEARS OLD

The Church of the Epiphany, Brooklyn, last night commemorated its twenty-fifth anniversary. There was a special Evensong in church and a social hour following in the hall. Of the two or three hundred people present, there were a few who had been associated with the parish through all its history.

The mission was begun in a series of "cottage services" in 1906; later the use of a real estate office was secured for Sundays, and still later the church was located in the house of the lay-readers. In 1911 part of the present property was purchased, and a small frame church erected. Next a priest was settled in charge. Then a rectory was built, and after that the church was enlarged. With the coming of the present rector, the Rev. Lauriston Castleman, in March, 1926, a period of marked growth began, and in a short time plans for the present fine brick church were adopted, and most of the money to build it was subscribed. The former church is used as a parish hall, and it will soon be necessary to demolish it in order to erect a much larger building.

COMMEMORATE WASHINGTON'S BIRTHDAY

Washington's Birthday (*i.e.*, Monday, February 23d) will be kept as has become the custom in this diocese by the Brotherhood of St. Andrew as a corporate Communion with breakfast following. The service will be in St. Ann's Church, Brooklyn, at 8 A.M., Bishop Stires being the celebrant. The breakfast will be in the St. George Hotel, and former Judge Richards will be the chief speaker.

CHAS. HENRY WEBB.

RURAL CLERGY OF VIRGINIA MEET

RICHMOND, VA.—The annual conference of rural clergy of Virginia was held in All Saints' parish house, February 3d and 4th, with an attendance of over forty rectors of rural parishes.

Addresses were delivered on Virginia Churchmanship by the Rt. Rev. H. St. George Tucker, D.D., Bishop of Virginia; and on Music in the Country Church by the Rev. H. J. Miller of Clarendon. These were followed by a discussion of Rural Virginia Parish Opportunities with addresses by the Rev. Robert A. Magill of Gloucester and the Rev. Dr. G. M. Brydon, executive secretary of the diocese. At the evening meeting a lecture on The Life of John Frederick Oberlin was delivered by Dr. Rolvix Harlan of the University of Richmond.

The sessions of Wednesday began with the celebration of the Holy Communion after which an address on The Atonement was delivered by Bishop Tucker. This was followed by a discussion of the subject continuing through the morning session.

The afternoon session was opened with an address on Religious Conditions in Rural Virginia as disclosed by the survey recently conducted by the Virginia Polytechnic Institute. The address was delivered by Prof. B. L. Hummell of that institute and was followed by a general discussion.

Resolutions adopted by the conference provide for the publication of Bishop Tucker's opening address and Professor Hummell's paper; a committee on County Church Music to suggest bibliography

of music and pageantry suitable for rural congregations; a request to the diocesan library to secure and make available biographies of clergy of the Anglican Church who have done notable service in rural fields; and a request to the diocesan board of religious education to act as a clearing house in seeking and receiving suggestions and criticisms of various courses of Church school material with a view to their adaptability or difficulty of use in rural schools.

THE ADVANCE WORK PROGRAM IN MINNESOTA

MINNEAPOLIS, MINN.—The diocese of Minnesota has accepted as its share of the advance work program four projects: \$1,000 toward a combined church and parish house for St. Luke's Church, Lakeview, Ore.; \$4,000 toward a new church for St. Andrew's, Burns, Ore.; \$5,000 for the completion of the Church of the Nazarene, Livramento, Brazil; and \$5,000 for a gymnasium for St. Lois' School, Hankow, China—\$15,000 in all. To this sum has been added a project for the diocese of Minnesota—\$15,000 for the purchase of a new residence for the Bishop, making \$30,000.

Sunday, February 8th, was the date set for the taking of the offering. The Woman's Auxiliary of the diocese has pledged \$1,000 of this sum, and a devoted layman has promised the last \$2,000.

GREEK CONGREGATION TO USE IDAHO CATHEDRAL

BOISE, IDAHO—Plans have been made whereby the local Greek Orthodox congregation will use St. Michael's Cathedral one Sunday a month. There is a considerable Greek colony in Boise, but no resident priest. Under the new arrangement a priest will come from Pocatello on the fourth Sunday of each month for an early Eucharist in St. Michael's, whose early Eucharist will be in the chapel.



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POLISH CATHOLIC BISHOP ADDRESSES CLEVELAND CLERGY

CLEVELAND—The Rt. Rev. John Z. Jasinski, Bishop of the Buffalo diocese of the Polish National Catholic Church, was the speaker at the January meeting of the Catholic Club of Cleveland on Monday, January 26th. The Bishop discussed the development and work of the Polish National Church in the United States and in Poland, its discipline and



ADDRESSES CLEVELAND CLERGY

Rt. Rev. John Z. Jasinski, Bishop of Buffalo diocese of Polish National Catholic Church, who addressed the Catholic Club of Cleveland on January 26th.

worship, and its relations with our own communion.

The Bishop also preached on Sunday, January 25th, at St. James' Church, by permission of the Bishop of Ohio.

CONFERENCE TO CONSIDER THE MINISTRY

NEW YORK—Recently at the Lambeth Conference a group of our leaders from over the world gave long and serious consideration to the ministry. They agreed that the Church calls for a higher type of ministry and one better trained than ever before. They felt that not enough men of the requisite qualities of leadership, imagination, and initiative are offering themselves. Other vocations are engaged in a fierce competition for the best in our homes and schools. The ministry is losing out, often because its claims are not adequately presented to those most worthy.

Parental ambition is no longer in the direction of the ministry. Power, wealth, applause, the tangible rewards of a materially-minded age make the ministry seem cheap and unimportant by comparison with industry and commerce and their attendant professions. Education is largely along so-called practical lines that promise more abundant living rather than the more abundant life.

In the face of these facts there is all the more need for a prophetic ministry aflame with intense and compelling conviction, a ministry whose gifts have received new life from the passionate breath of Christ.

With all this in mind, two conferences to consider the ministry are being arranged, one at Sewanee, Tenn., for Easter week, April 10th to 13th, and the other

at Bexley Hall, Gambier, Ohio, May 1st to 3d. College men above the freshman year, carefully chosen for the qualities of leadership, are being invited to meet some real leaders in Christian work and frankly face the implications of the ministry for themselves. This is not a meeting for postulants, servers, and ecclesiastically-minded young men. Those who are the leaders of the present student generation will be challenged to consider the ministry. Every other calling is making a bid for their services. Will they not give the ministry a fair chance to present its call? No undue influence will be used; each man is expected to reach an intelligent and honest decision for himself. The purpose is to present Christ's call of the ministry to the vigorous and capable, in the firm faith that from among them will come a stronger, more effective leadership for the Church of tomorrow.

BELIEFS AND CULTS OF THE SOUTH SEA ISLANDS

WORD COMES from the South Sea Islands from time to time of curious and dreadful beliefs and cults still existing there to trouble the missionaries. A man who had killed his eighth victim by an intricate process of magic was discovered by the people in a village not long ago, says the *Southern Cross Log* of the Melanesian Mission (Church of England). Here as elsewhere the missionaries testify that in some cases an inexplicable evil power is exerted and the victims die from no observable cause. Some years ago, before the missionaries came, the people would simply have killed the magician when they discovered him. In this case, they bound him up and sent him aboard a labor recruiting ship that came along just then. The recruiter took him off with instructions never to let him return to that island.

Dr. C. E. Fox, principal of a mission school at Ugi, has found survivals of an ancient cult of shark worship on some of these islands. Among other customs, the people bury their dead in the sea, weighting the feet with stones. One may look down to a great depth through the transparent water and see orderly rows of buried bodies, standing erect on the sea floor, swaying slightly with the current. The sharks are believed not to touch them.

The fear of vengeful ghosts, evil spirits, and other powers of evil, is a real thing and an active influence among these people who are awaiting the power of Christianity to set them free.

The Melanesian Mission has a printing press, operated by one indefatigable Englishman with native helpers. In the course of a year they turn out hundreds of little Prayer Books, hymn books, and other religious material, in three or four tribal languages.

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ACCEPTS ELECTION AS BISHOP OF HARRISBURG

HARRISBURG, PA.—The Very Rev. Wyatt Brown, D.D., dean of St. Paul's Cathedral, Buffalo, N. Y., has accepted his election as Bishop of Harrisburg. Dean Brown was unanimously elected on the eighth ballot at the twenty-seventh annual convention of the diocese, meeting in St. John's Church, York, Tuesday and Wednesday, January 27th and 28th.

The Bishop-elect, who has been dean of St. Paul's Cathedral since December, 1928, was born in Eufaula, Ala., February 14, 1884. He was ordained deacon in 1908, and priest in 1909 by Bishop Beckwith; and served successively at St. John's Church, Montgomery, St. Mark's Church, Prattville, and All Saints' Church, Mobile, all in Alabama; Trinity Church, Asheville, N. C.; Church of the Ascension, Pittsburgh, Pa.; Church of St. Michael and All Angels', Baltimore, Md.; and St. Paul's Cathedral, Buffalo.

NEGRO SINGERS VISIT ALBANY

ALBANY, N. Y.—The Rev. J. Alvin Russell, principal of St. Paul's School, Lawrenceville, Va., accompanied by a quintet of singers from three schools of the American Church Institute for Negroes, spent a week in the diocese of Albany, February 1st to 7th. The Rev. Mr. Russell preached in the following places, the quintet singing Negro spirituals: the Cathedral, Albany; Ascension, Troy; and St. Paul's, Albany, on Sunday; Bethesda, Saratoga Springs, on Monday; St. George's, Schenectady, on Tuesday; St. Ann's, Amsterdam, on Wednesday; at a dinner of the Men's Club, St. Paul's, Albany, on Thursday evening; and at the Rotary Club of Albany at luncheon, Friday. This visit was primarily to arouse interest in the institute, especially as the diocese has accepted this as its advance work.

PLEDGES OVERSUBSCRIBED BY W. A. OF MISSOURI

ST. LOUIS, Mo.—Pledges were oversubscribed, by the Woman's Auxiliary of Missouri, exceeding \$1,700 for the next quarter, at the fiftieth annual meeting of the Woman's Auxiliary held in the Bishop Tuttle Memorial recently. A new item is "Bishop Scarlett's field work in the diocese," for which over \$400 was subscribed.

Addresses were made by the Rt. Rev. Robert N. Spencer, D.D., Bishop of West Missouri, and Mrs. John C. Tolman, president of the Woman's Auxiliary for the seventh province.

Mrs. John F. Shepley, president, was chairman of the business meeting, which was preceded by a service of Holy Communion in Christ Church Cathedral, celebrated by Bishop Johnson.

LAY READERS' SERVICES IN ALBANY BROADEN

ALBANY, N. Y.—The work of the Lay Readers' Association of Albany has gradually increased since the organization of the group early last autumn. Services have been taken regularly by these men in vacant parishes and missions.

An attractive insignia has been adopted for the diocesan lay readers who belong to the association, an oval badge of copper bearing the name of the diocese and of the association with a Celtic cross in the center.

BISHOP OF KENTUCKY CELEBRATES ANNIVERSARY

LOUISVILLE, KY.—The twenty-sixth anniversary of the consecration of the Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky, was observed by all the congregations of the see city at a special service in the form of a mass meeting held in the Cathedral on Sunday afternoon, January 25th. The Bishop gave his anniversary message at Morning Prayer in the Cathedral, to a large congregation on the theme, Look Up, Look Forth, and Lend a Hand.

At the evening service all the local clergy were seated in the chancel. The speakers were the Very Rev. Richard L. McCready, D.D., dean of the Cathedral, and the Rev. L. E. Johnston, rector emeritus of Grace Church and president of the standing committee, after which the Bishop made a brief response.

PROGRESS OF WORK IN CUBA

CAMAGUEY, CUBA—Under the direction of the Rev. J. H. Townsend, Jr., the work in the province of Camagüey has taken on new life.

For the first time the large numbers of isolated English-speaking families are finding available for themselves and their children graded Sunday school instruction under competent direction. Miss Eleanor H. Clancy, principal of the School in La Gloria and a graduate of the University of Illinois, is directing this important undertaking for the province.

The Church school in Camagüey is growing rapidly, and is in desperate need of its new building.

Sefora R. C. Moreno has completely transformed the Church school in Morón and the excellent discipline there is being widely commented on throughout the Island. Fr. Moreno has within a few months made his influence felt throughout the city. He himself carved and built the altar and reredos for the storeroom now serving as a church.

Wide cement steps and platform and a few changes in the chancel have added dignity and beauty to the little Church of the Most Holy Trinity, La Gloria.

Bishop Hulse is now beginning his tour of the province, and a number of substantial Confirmation classes await his coming.

ALBANIANS IN JAMESTOWN, N. Y., DEDICATE CHURCH

JAMESTOWN, N. Y.—The Albanian people of Jamestown have recently built and dedicated a new building for worship. St. Luke's Church here has in years past ministered to these people and did a great deal to make possible the work which has been started. At the service of dedication the rector of St. Luke's, the Rev. Lewis E. Ward, assisted in the service and in the laying of the cornerstone. There was also present the mayor of the city, the Albanian bishop, and two Albanian priests.

It is expected that the Albanian bishop will very soon send a priest to Jamestown to have charge of this work but until that time the Rev. Mr. Ward will still have oversight of the Albanian people.

AROUND BY way of China comes the news that the Order of Sir Galahad has issued 388 charters, in 65 dioceses, in 39 states, and in Canada, Porto Rico, Cuba, the Philippine Islands, and Australia. The Rev. B. C. L. Yen, who quotes these figures, has been training some leaders, hoping to start the movement in China.

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BRINLEY ABBOTT, PRIEST

CLEVELAND—The Rev. Brinley Abbott, until recently rector of St. John's Church, died suddenly on Wednesday night, February 4th. His resignation from the rectorate of St. John's Church was accepted on Tuesday so that he might return to England, his native country, to see his family and especially his young son, who was ill.

The Rev. Mr. Abbott was born in England in 1886. He was ordained deacon in 1911 by Bishop Hereford and priest in 1913 by Bishop Fredericton. He was chaplain to the Canadian forces in France from 1914 to 1918; priest-in-charge of St. Martin's Church, Glasgow, Scotland, 1919 to 1920; missionary at International Falls, Minn., from 1921 to 1923; and missionary at Hocking Valley, Ohio, 1924 to 1925. He had been rector of St. John's during the past year.

JOHN WHITING CROWELL, PRIEST

NEWPORT, Vt.—The Rev. Whiting Crowell, rector of St. Mark's Church, Newport, died here on Wednesday, February 4th. He had been secretary of the New York branch of the Catholic Club since 1921, assistant secretary of the provincial synod of the Second Province since 1924, and an oblate of Mount Calvary since 1912.

A native of New York City, Fr. Crowell was ordained deacon in 1913 and priest the following year by Bishop Burgess. He had charge of St. Mary's Church, Amityville, N. Y., from 1913 to 1917; rector of the Church of the Evangelists, Oswego, N. Y., 1917 to 1918; rector of the Church of St. John the Baptist, Brooklyn, 1918 to 1924; chaplain of St. Michael's Home, Mamaroneck, N. Y., 1924 to 1927; and served on the staff of St. Luke's Chapel, Trinity parish, New York City, 1927 to 1928. He also served as chaplain to the sisters of St. John the Evangelist from 1922 to 1927.

The funeral was held on Saturday morning, February 7th, at the Church of the Transfiguration in the presence of a large congregation of priests and laymen. A solemn Requiem Mass was sung with the Rev. Frank Damrosch, Jr., of Newark, as celebrant; the Rev. Dr. William Pitt McCune of St. Ignatius' Church as deacon, the Rev. Dr. Leicester C. Lewis of Bryn Mawr as sub-deacon, and the Rev. Bernard A. E. MacLaughlin of the Transfiguration staff as master of ceremonies. Burial was at Geneva, N. Y.

HENRY LANE MCCOY

SMETHPORT, PA.—Dr. Henry Lane McCoy died at his home here on January 17th in his 85th year. He had practised medicine for over sixty years, and had been a vestryman of St. Luke's Church, for a great many years and its senior warden most of this time. For over forty years he had been master of the choir.

On January 19th a Requiem Mass was celebrated by his son, the Ven. Charles E. McCoy, of Williamsport, assisted by the rector, the Rev. William E. Van Dyke,

who later read the burial office and officiated at the interment.

Dr. McCoy is survived by his widow, two children, twelve grandchildren, and three great-grandchildren.

CLARA A. BRIDGMAN

WASHINGTON, D. C.—Clara A. Bridgman died here on Friday, January 9th, after a brief illness of bronchial pneumonia. A memorial service was conducted by the Rev. Truman Hemmings at the Church of the Epiphany, Winchester, Mass. Miss Bridgman was often a visitor at Epiphany Church when she visited a sister living in Winchester.

LEONE MCCOY

SMETHPORT, PA.—Mrs. Leone McCoy, widow of the late F. A. McCoy, died at her home on Sunday, January 11th. She had been in failing health for more than seven years. The funeral was held in St. Luke's Church on Wednesday afternoon, January 14th, conducted by her son-in-law, the Rev. W. E. Van Dyke, rector. Interment was in Smethport Cemetery.

ALEXANDER WILSON WISTER

PHILADELPHIA—Alexander Wilson Wister, a member of a widely known Philadelphia family and founder of the insurance brokerage firm which bears his name, died at his home in Germantown, on February 6th in his 91st year.

For more than forty years Mr. Wister was a vestryman of St. Luke's Church, Germantown.

Two sons, Dr. James W. Wister and Charles Jones Wister, survive him.

AT ST. MARGARET'S HOUSE

HOOKER SCHOOL, Mexico City, has a graduate, Carmen Villegas, at St. Margaret's House, Berkeley, Calif., the provincial school for Christian service. She has taught at Hooker, and is now preparing herself for further service there. Other students in training at St. Margaret's are from the dioceses of California, Texas, and Los Angeles.

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NEWS IN BRIEF

ALBANY—Mrs. G. Ashton Oldham, wife of the Bishop of the diocese, was hostess to the wives of the diocesan clergy at luncheon served in the guild house of the Cathedral, Wednesday, February 4th. This was the second meeting of the group, which has organized under Mrs. Oldham's leadership and will assemble several times a year. An organization of the mothers of girls attending St. Agnes' School has recently been effected, called the St. Agnes Mothers' League, and including the faculty of the school also. The league held a meeting on February 4th in graduates hall on the school terrace at which Bishop Oldham, president of the board of governors of the school, made an address.—The winter convocation of the archdeaconry of Ogdensburg was held at St. John's Church, Ogdensburg, January 29th and 30th. The business sessions were brief, and a paper was read by the Rev. Robert Heron, rector at Rouses Point. A banquet for laymen held on the first evening was well attended and addresses were made by the Ven. Guy H. Purdy, diocesan archdeacon, C. C. Chadbourn, executive secretary of the diocese, and the Rev. Charles H. Collett, field secretary of the National Council.

ALBANY—Noonday preachers at St. Paul's Church, Troy, the Rev. Tage Teisen, rector, will be as follows: Ash Wednesday, the rector, February 19th to 20th, the Rev. Edmund R. Laine, rector of St. Paul's Church, Stockbridge, Mass. February 23d to 27th, the Rev. Laurens MacLure, D.D., rector emeritus, Grace Church, Newton, Mass. March 2d to 6th, the Rev. Edwin J. van Etten, D.D., rector of Calvary Church, Pittsburgh, Pa. March 9th to 13th, the Rev. Herbert Parish, D.D., lecturer at Trinity College, Hartford, Conn. March 16th to 20th, the Rev. Luke M. White, D.D., rector of St. Luke's Church, Montclair, N. J. March 23d to 27th, the Rev. Benjamin M. Wasburn, D.D., rector of Emmanuel Church, Boston, Mass. March 30th to April 3d, the Rev. Gardiner M. Day, rector of St. John's Church, Williamstown, Mass.

ARIZONA—On the feast of the Conversion of St. Paul, three stained glass windows were dedicated at Christ Church, Jerome, in memory of the late William Andrews Clark, given by the members of his family. The dedicatory service was held by the Rev. D. J. Williams, vicar. Christ Church will be consecrated in the near future.

CENTRAL NEW YORK—The annual meeting of the fiscal corporation of the diocese was held in Utica on January 19th. Figures show that the principal funds and real estate held by the corporation and its subsidiaries amounted on December 31st to \$852,899.68. Additions to trust funds placed with the corporation by parishes or through bequests during the year were \$29,610.—The Rev. Dr. Alfred J. G. Banks, director of the Society of the Nazarene, conducted a mission in Calvary Church, Syracuse, February 1st to 5th.—A chalice in memory of Helen C. Shannon, given by Mrs. William Johnston, was blessed by Bishop Fiske at St. Stephen's Church, New Hartford, on the Fourth Sunday in Advent.—Emmanuel Church, Norwich, whose organ was recently wrecked by a vandal, has let a contract for a new Skinner organ to cost \$10,000.—A total of 1,871 visits were reported by the Sisters of St. Margaret at St. Margaret's House, Utica, during Advent, 1929-1930.—One rector in this diocese believes in keeping in touch with the young men and women away at school and college for he writes them four times a year—in September, soon after they leave; in December, before they come home; in January, just after they have returned from the Christmas vacation; and at Easter. With the January letter he sends them a calendar of the Church year for their Prayer Book or pocketbook. No wonder he sees so many of them at church when they are home.—The Rev. Frederick Hendstridge of Grace Church, Elmira, was the leader of a conference on Rural Work and Missions at the College of Preachers, Washington Cathedral.

CHICAGO—The Rev. Franklin Cole Sherman, president of the American Guild of Health, gave a series of lectures in the chapel of the Western Theological Seminary, beginning February 9th and closing February 13th.—Trinity Church, Aurora, is the parish which has accumulated a considerable endowment instead of Trinity Church, Elgin, as reported in THE LIVING CHURCH of February 7th. The Rev. Benjamin E. Chapman is rector.—Dr. Lewis R. Franklin, Bishop Creighton, Dr. John W. Wood, the Rev. Robert P. Frazier, the Rev. R. Bland Mitchell, and Bishop Ablewhite will be among the speakers before the conference of diocesan executive secretaries and field department chairmen, to be held at Brent House, Chicago, February 17th to 19th. Bishop

Stewart will conduct a meditation on The Spiritual Values in Program Promotion, Wednesday morning, February 18th.—The vestry and woman's guild and men's club of the Church of Our Saviour, Chicago, gave a reception in honor of the tenth anniversary of the Rev. Frederick L. Gratot as rector, Wednesday night, February 11th.

ERIE—Brother Charles H. D. Pennington, for twenty-two years one of the St. Barnabas' Brotherhood, recently in charge of St. Barnabas' Home-by-the-Lake, North East, and novice master, is compelled by his physicians to take a complete rest at St. Barnabas' Free Home, Gibsonia, Pa., because of overwork.—The Rev. Dr. Royden K. Yerkes of the Philadelphia Divinity School conducted a week's mission ending February 3d, at St. John's Church, Sharon.—The Very Rev. Francis B. Blodgett, dean of the Cathedral Church of St. Paul, Erie, conducted the annual pre-Lenten quiet day for the clergy of the diocese in St. John's Church, Franklin, on February 9th.

GEORGIA—The executive council of Georgia met in Christ Church, Savannah, Wednesday, February 4th, following meetings of the several departments held the previous day. The treasurer's report showed a deficit of about \$600, necessitating a cut in several departments. The field department on the other hand reported good financial findings, showing an improvement over last year in proportion to economic conditions obtaining this year. Work on the advance work projects will be pushed by the diocese. A splendid report was received from St. Mark's Church, Brunswick, showing the "Chapter of Mercy," the social service organization of that parish, has not only contributed largely to the material needs of the people, but to the spiritual needs as well, with the result that eight persons were baptized last year through its efforts. The Rev. G. Irvine Hiller of the diocese of Atlanta appeared before the council in regard to the need of a student chaplain at the University of Georgia.—The semi-annual business meeting of the diocesan officers at the Woman's Auxiliary was held in Christ Church parish house, Savannah, on Wednesday, February 4th, preceded by a corporate Communion at Christ Church with Bishop Reese the celebrant.—At the Vesper service, Sunday, January 25th, the men, women, and boys choir of St. John's Church, Savannah, accompanied by the Savannah Symphony Orchestra, broadcast the service and the Christmas part of Handel's *Messiah*.—On the third Sunday after Epiphany, at St. Andrew's Mission, Meldrim, there was used for the first time a little wooden cross given to the mission by Bishop Reese and covered most beautifully with brass by the Rev. Mr. Daniell.

IDAHO—Each year the Church club in the College of Idaho, Caldwell, is entertained at St. Margaret's School, Boise. This year the chapter of St. Michael's Cathedral was invited to join the party. The dramatic club of St. Margaret's presented a one-act play. The number of Church students in the college this year is considerably increased over that of former years. Ernest Williams, of St. Michael's Cathedral congregation, is lay reader in charge at St. David's, Caldwell, and director of the Church club.

KENTUCKY—The mid-winter meeting of the Louisville Ministerial Association took the form of a retreat conducted by Bishop Woodcock at Trinity Lutheran Church, Louisville. Four meditations were given on The Pastor and His Work. About fifty ministers of various communions were present and the rule of silence was kept throughout the day.—The Louisville Community Chest has succeeded in completing its annual campaign held a month earlier than usual owing to the great need. All but eight per cent of the quota was subscribed which was considered a remarkable record considering the serious bank failures which affected practically everyone.

LEXINGTON—A quiet day for the clergy of the diocese has been arranged by Bishop Abbott, to be held Shrove Tuesday at St. John's Church, Versailles. The Rev. Canon Robert J. Murphy will be the conductor.

LONG ISLAND—Seven persons who formerly professed the Roman Catholic faith, including a former Franciscan monk and his wife, were received into the Church on Sunday, February 1st, by Bishop Larned, at the Church of the Atonement, Brooklyn. The converts were presented by the Rev. Vincent Oppedisano, a former Roman Catholic priest who was received into the Church, May 30, 1925.

MARYLAND—Preachers at the mid-day Lent services at St. Paul's Church, Baltimore, are to be as follows: Ash Wednesday, February 18th, the Rt. Rev. Edward T. Helfenstein, D.D., Bishop of Maryland; February 19th, the Rev. Dr. Noble C. Powell of Emmanuel

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Church, Baltimore; February 20th, the Rev. Robert S. Chalmers, Grace and St. Peter's Church, Baltimore; February 23d, the Rev. Philip J. Jensen, Owings Mills; February 24th to February 27th, the Rt. Rev. Robert E. L. Strider, D.D., Bishop Coadjutor of West Virginia; March 2d, the Rev. Walter O. Kinsolving, Summit, N. J.; March 3d to March 6th, the Rt. Rev. Samuel B. Booth, D.D., Bishop of Vermont; March 9th, the Rev. Dr. Charles E. McAllister of St. Michael and All Angels', Baltimore; March 10th to March 13th, the Rt. Rev. George Craig Stewart, D.D., Bishop of Chicago; March 16th, the Rev. William A. McClenahan of Mount Calvary Church, Baltimore; March 17th, the Rev. Dr. Horace W. B. Donegan of Christ Church, Baltimore; March 18th to March 20th, the Rev. Arthur Lee Kinsolving, Boston, Mass.; March 23d to March 27th, the Rt. Rev. Charles Fiske, D.D., Bishop of Central New York; March 30th to April 2d, the Rev. Shirley C. Hughson, O.H.C., West Park, N. Y.; and on Good Friday, 12 to 3, the rector, the Rev. Arthur B. Kinsolving, D.D.

MILWAUKEE.—Preachers at the Wednesday evening Lenten services at the Cathedral in Milwaukee are as follows: Ash Wednesday, the dean, the Very Rev. Archie I. Drake; February 25th, the Rev. Dr. Charles S. Hutchinson, former dean of the Cathedral; March 4th, the Very Rev. E. J. M. Nutter, dean of Naschotah House; March 11th, the Rev. Norman C. Kimball, student pastor at St. Francis House, Madison; March 18th, the Rev. Daniel Corrigan, rector of St. John's Church, Portage; March 25th, the Rev. W. B. Stoskopf, rector of the Church of the Ascension, Chicago; and April 1st, Dean Drake.

MINNESOTA.—The midwinter meeting of the Woman's Auxiliary of the diocese was held in St. Paul's Church, Minneapolis, on Wednesday, February 4th, over 400 women being present from all parts of the diocese. After the opening Communion service, Bishop McElwain extended his greeting to the women of the Auxiliary, and the Rev. Dr. A. E. Knickerbocker, rector of St. Paul's, spoke a few words of welcome. The principal speaker of the morning was Mrs. W. P. Remington, wife of the Bishop of Eastern Oregon. The meeting reconvened after luncheon, and closed with a most inspiring and interesting talk by Bishop Remington on his work and needs, stressing particularly conditions at St. Andrew's, Burns; and St. Luke's, Lakeview; two projects of the advance work program accepted by the diocese.—The diocese has been very happy to have as its guests recently Bishop Remington of Eastern Oregon, Mrs. Remington, and the Rev. John L. Pickells, rector of St. Andrew's Church, Burns, Ore., who came to talk about the work and needs of that field.

MINNESOTA.—On Sunday, January 18th, Bishop McElwain instituted the Rev. Earl B. Jewell as rector of Christ Church, Red Wing. At the same service the Bishop appointed four vestrymen of Christ Church lay readers.

NEBRASKA.—A Refresher Conference, to adopt English phraseology, was held for the clergy of the diocese at the Bishop's residence from January 27th to the 30th, inclusive. The conference began with Matins at 10:00 Tuesday, and ended with Evensong at 4:00 on Friday. Lectures were given in Moral Theology, Missions, the Prayer Book, and Pastoral Theology.—Noonday services will be held during Lent at Trinity Cathedral, Omaha. Preachers will be Bishop Shayler, the Rev. Robert D. Crawford, rector of St. Barnabas; the Rev. D. J. Gallagher, rector of St. Andrew's; the Rev. Ernest J. Secker, vicar of St. John's and St. Mark's; the Rev. George St. George Tyner, vicar of St. Paul's; and the Rev. Clarence C. Reimer, rector of St. Paul's, Council Bluffs, Iowa.

NEWARK.—Members and friends of St. Paul's Men's Club to the number of 250 gathered at the parish house of that church for the annual dinner of the organization on the evening of January 27th. The principal speaker was Judge Harold B. Wells of the New Jersey Court of Errors and Appeals. The club was also honored by the presence of the Rt. Rev. John L. Blair Larned, Suffragan Bishop of Long Island, who spoke in a congratulatory vein.—The Problem of Youth was the subject of an address delivered by Judge Joseph Siegler of the Essex County Juvenile court before a gathering composed partly of the Young People's Fellowship of the Paterson district, which had assembled at St. Paul's Church, Paterson, on Sunday evening, January 25th, for their annual meeting. The speaker, who is a Hebrew, gave great credit to Christian as well as to Jewish organizations for young people because of leadership afforded them when boys' and girls' characters are being formed.

PITTSBURGH.—A regional meeting of the Church schools of the Monongahela Valley was held in St. Paul's parish house, Monongahela, Monday evening, February 2d. The Rev. T. J. Bigham of Pittsburgh spoke upon the Children's Crusade. Mrs. T. J. Bigham also addressed the meeting.

SOUTH CAROLINA.—The Rt. Rev. Walter Mitchell, D.D., Bishop of Arizona and a former rector of the Porter Military Academy, Charleston, has spent a week in the diocese speaking in the interests of the advance work project which this, his former diocese, has undertaken in Arizona.—Special services were held in St. Michael's Church, Charleston, February 1st, in commemoration of the 170th anniversary of the first service which was held in this church at the same hour and on the same day of the month in 1761.

VIRGINIA.—On Sunday, January 25th, Bishop Tucker visited the Church of Our Saviour at Montpelier and took part in the dedication of a pair of brass arms basons given to the church by Mrs. Luke Aisen Chang, the widow of Mr. Luke Aisen Chang who was for many years warden of the Church of Our Saviour in Shanghai.

WESTERN NEW YORK.—The department of religious education held a most important meeting in Buffalo recently in the interests of the rural work in the diocese. The program was in charge of Mrs. Lewis E. Ward of Jamestown, N. Y., and Miss Clarice Lambright of Rochester. In the morning a splendid exhibition of work which is being done in the field was held and the meeting at which Bishop Davis presided heard reports from the different missionary fields.—In the afternoon a report was made of the survey which was made during the past summer in the Bath district.—The diocesan custodian of the United Thank Offering reports that, notwithstanding unfavorable conditions which have prevailed during the past year, the funds which have so far been reported for 1930 are larger than 1929.—Deaconess Hildegard Donsing, who until recently has been one of the staff at St. Faith's, Chicago, Ill., is now educational worker at Christ Church, Corning.—Miss Margaret Marsden, national educational secretary of the Woman's Auxiliary, held an intensive day for the Rochester and Genesee districts at Christ Church, Rochester, recently.

WESTERN NEW YORK.—Christ Church, Rochester, announces the following noonday preachers for Lent: February 19th and 20th, the Rt. Rev. Cameron J. Davis, D.D., Bishop Coadjutor of the diocese; February 23d to 27th, the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee; March 2d to 6th, the Rt. Rev. Charles Fiske, D.D., Bishop of Central New York; March 9th to 13th, the Rev. Wallace J. Gardner, D.D., rector of St. Paul's Church, Brooklyn; March 16th to 20th, the Rev. H. Adey Prichard, D.D., Mt. Kisco; March 23d to 27th, the Rev. A. D. Shatford, D.C.L., canon of Christ Church Cathedral, Montreal; March 30th to April 2d, the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana. A committee of laymen from the various churches in Rochester have these services in charge and a luncheon is served each day following the service by a committee of women from the different churches of the city.—The committee of laymen of churches in Buffalo announce the following speakers at St. Paul's Cathedral for the noonday services during Lent: February 18th to 20th, the Bishop of the diocese; February 23d to 27th, the Rev. Elmore McKee, rector of Trinity Church, Buffalo; March 2d to 6th, the Rev. Walter B. Stahl, Hagerstown, Md.; March 9th to 13th, the Rev. C. E. Riley, St. Catharine's, Ont.; March 16th to 20th, the Rev. L. W. Pitts, Ardmore, Pa.; March 23d to 27th, the Rev. Stanley S. Kilbourne, Port Chester, N. Y.; March 30th to April 2d, the Bishop Coadjutor of the diocese.—At a recent service held at St. Luke's Church, Buffalo, a beautiful bronze mural tablet in memory of the late Rev. Dr. Walter North was unveiled. Dr. North was rector of St. Luke's for forty-two years, from 1875 to 1917, and rector emeritus until his death in March of last year. The rector of the parish, the Rev. John S. Carey, conducted the service, the sermon being preached by Bishop Davis.—The January meeting of the executive council of the diocese was especially important this year. A budget, carefully prepared and setting forth all the needs of the diocese, was adopted and quotas based upon this budget given to parishes and missions. The result of the Every Member Canvass this year, while not reaching the budget one hundred per cent, far exceeded the expectations of the committee. Mrs. William R. Curtis of Rochester, an enthusiastic and able worker in the Church Periodical Club, has accepted an appointment as diocesan director.

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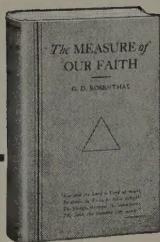
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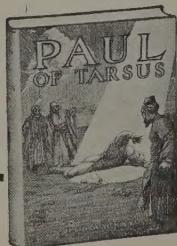


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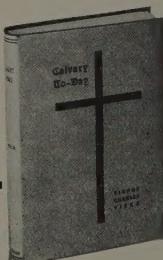


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